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RECORDS
OF THE
American Catholic Historical Society
OF
PHILADELPHIA.

Vol. I.—1884-86.



PUBLISHED BY THE SOCIETY.
1887.

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NOTICE.

The Committee entrusted with the publication of this first volume of "RECORDS" beg to inform the reader that the Society does not assume responsibility for opinions and statements of facts set forth in the various papers herein printed.

The list of members on page 37, *et seq.*, is complete only down to November, 1886. Those who have paid their first year's dues since that time will understand, therefore, why their names do not appear in this volume. A new list will soon be published, as well as supplementary reports of the officers and a catalogue of the Society's library and cabinet.

We would also call attention to the corrections at the end of the volume, noted after the sheets had come from the press.

LAWRENCE F. FLICK,
MARTIN I. J. GRIFFIN,
FRANCIS T. FUREY,
Committee.

34267

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Officers of the Society, 1887.

PRESIDENT,

VERY REV. THOMAS C. MIDDLETON, D.D., O.S.A.,
VILLANOVA COLLEGE.

FIRST VICE-PRESIDENT,

CHARLES H. A. ESLING, 2109 LOCUST STREET.

SECOND VICE-PRESIDENT,

PHILIP S. P. CONNER, 126 S. EIGHTEENTH ST.

TREASURER,

ATLEE DOUREDURE, 103 WALNUT ST.

RECORDING SECRETARY,

FRANCIS T. FUREY, 505 CHESTNUT ST.

CORRESPONDING SECRETARY AND LIBRARIAN,

FRANCIS X. REUSS, 3643 MARKET ST.

MANAGERS,

(Term Expires December, 1887.)

LAWRENCE F. FLICK, M.D., 736 PINE ST.

JULES JUNKER, 1233 LOCUST ST.

MISS MARGARET T. GREEN, 503 PINE ST.

(Term Expires December, 1888.)

REV. JOHN A. MORGAN, S.J., ST. JOSEPH'S RECTORY.

J. CARROLL McCAFFREY (absent from the city).

EDWARD J. ALEDO, 737 WALNUT ST.

(Term Expires December, 1889.)

B. L. DOUREDURE, 103 WALNUT ST.

MARTIN I. J. GRIFFIN, 711 SANSOM ST.

C. CAROLL MEYER, 1802 CALLOWHILL ST.



Blessing of the Holy Father.

In December, 1885, Father Thomas Cooke Middleton, S. T. D., O. S. A., prepared the following petition, and had it presented to His Holiness Pope Leo XIII.:

Most Holy Father—The President of the American Catholic Historical Society most humbly begs leave to state: That over seventeen months ago, in Philadelphia, a Society of learned ecclesiastics and laymen was formed under the auspices of the Most Reverend Ordinary of the same city; that the aim of the Society is to search out and to gather together all kinds of records relating to the origin, spread, and progress of the Catholic Faith in the United States and other parts of North America, so as to awaken among Catholics and non-Catholics an interest in the history of the Faith.

To the end that this work flourish more and more, and the interest of his associates be strengthened, the President most humbly begs the Apostolic Blessing for himself, his associates, and their labors.

In an audience given by His Holiness, January 10th, 1886, the Apostolic Blessing was given according to request.

[L. s.]

[Signed]

† D., ARCHBISHOP OF TYRE,

[Countersigned]

Secretary.

† PATRICK JOHN RYAN,

Archbishop of Philadelphia.

ARCHBISHOP RYAN'S APPROBATION.

The American Catholic Historical Society of Philadelphia, under the Presidency of Rev. Dr. Middleton, O.S.A., is cordially approved of and recommended by us as an institution which will do much good by preserving the records of the history of the Church in the State, and by stimulating our young men to historical studies.

† PATRICK JOHN,

Archbishop of Philadelphia.

PHILADELPHIA, Sept. 6th, 1886.

CHARTER

OF THE

American Catholic Historical Society of Philadelphia

IN THE COURT OF COMMON PLEAS NO. 4 FOR THE COUNTY OF
PHILADELPHIA, SEPTEMBER TERM, 1885, NO. 470.

To the Honorable the Judges of said Court:

The Petition of the undersigned respectfully represents :

That they are all citizens of the Commonwealth of Pennsylvania and have, with other persons, associated themselves for the purpose of maintaining an Historical Society as hereinafter set forth. That for the purposes of incorporation they do hereby certify, in compliance with the requirements of an Act of the General Assembly of the Commonwealth of Pennsylvania, entitled "An Act to provide for the incorporation and regulation of certain corporations," approved the twenty-ninth day of April, A. D. 1874, and the supplements thereto, that in the proposed corporation there will be no capital stock ; that said corporation is to exist perpetually, and that the name, style, object and conditions of membership thereof shall be as set forth in the present Constitution of said Society, as follows :—

ARTICLE I.

The name of this organization shall be "THE AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA."

ARTICLE II.

The object of this Society shall be the preservation and publication of Catholic American historical documents, the investigation of Catholic American history, especially that of Philadelphia, and the development of interest in Catholic historical research.

ARTICLE III.

The membership shall consist of honorary, life, active and contributing members. Honorary members shall be those elected by the unanimous vote of the Society at a regular quarterly meeting, for distinguished services in American Catholic historical research or special services in the interest of this Society. Upon the payment of fifty dollars to the Treasurer a person may be elected a life member.

ARTICLE IV.

The officers of this Society shall consist of a President, First and Second Vice-Presidents, Recording and Corresponding Secretaries, Treasurer, and nine Managers. They shall constitute a Board of Managers. The officers and three Managers shall be elected annually at the stated meeting in December. They shall be nominated at the quarterly meeting in September. In voting for Managers each member shall vote for not more than two, and the highest three shall be declared elected. All vacancies shall be filled by the Executive Board until the next quarterly meeting of the Society, when an election for the unexpired term shall take place.

ARTICLE V.

The duties of the several officers shall be such as are usually incidental to the several offices. The officers shall be chosen for one year and the Managers for three years, three Managers to be elected yearly as set forth in said Constitution.

The names and residences of the Directors or Managers who were chosen at the first election in December, A. D. 1884, are as follows :

For one year, Bernard L. Douredoure, William Gorman, and S. Edwin Megargee.

For two years, Stephen Farrelly, Lawrence Kehoe, and George D. Wolff.

For three years, Andrew Nebinger, M. D., Rev. William Stang, and Edward Roth.

The names and residences of the subscribers are as follows :

Martin I. J. Griffin, 1935 North Eleventh Street.

Francis T. Furey, 1210 Christian Street.

Rev. John A. Morgan, S. J., St. Joseph's Church.

J. Carroll McCaffrey, Clifton, Delaware County, Pennsylvania.

Bernard L. Douredoure, 2203 Spring Garden Street.

Francis X. Reuss, 3643 Market Street.

Atlee Douredoure, 2203 Spring Garden Street.

Charles H. A. Esling, 2109 Locust Street.

Rev. Ignatius F. Horstmann, D. D., 225 North Eighteenth Street.

Jules Junker, 1233 Locust Street.

Edward Roth, 337 South Broad Street.

Rev. P. Aloysius Jordan, S. J., 317 Willings Alley.

George D. Wolff, Norristown, Pa.

J. J. Sullivan, 1705 Spring Garden Street.

Charles A. Hardy, Aldine Hotel.

William J. Campbell, 2016 Green Street.

COMMONWEALTH OF PENNSYLVANIA, } ss.
COUNTY OF PHILADELPHIA,

On the third day of December, A. D. 1885, before me, the Recorder of Deeds in and for the County aforesaid, personally appeared the above named Martin I. J. Griffin, J. Carroll McCaffrey and Jeremiah J. Sullivan, and in due form of law acknowledged the foregoing application for Charter to be their act and deed for the purposes therein specified.

Witness my hand and official seal }
the day and year aforesaid.

JOSEPH K. FLETCHER.
Deputy Recorder.

DECREE.

And now, to wit, December 26th, A. D. 1885, the Court having examined the above instrument, after proof of publication therewith made and filed, and having found the same to be in proper form and within the purposes and character of the first class of corporations specified in the Act of Assembly approved the twenty-ninth day of April, A. D. 1874, and the supplements thereto, and that the same is also lawful and not injurious to the community, on motion of J. Carroll McCaffrey, Attorney for the petitioners, it is ordered and decreed that said Charter be approved, and further, that upon the recording of this Charter and decree, the petitioners thereto and their associates and successors shall be and are a corporation to be known as "THE AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA" for the purposes and upon the terms in said petition stated.

[SEAL]

M. RUSSELL THAYER,
President Judge.

Recorded in the Office for Recording Deeds in and for the County of Philadelphia in Charter Book No. 11, page 28, etc.

Witness my hand and seal of office }
this 26th day of December, Anno }
Domini 1885.

GEO. G. PIERIE,
Recorder of Deeds.



BY-LAWS.

ARTICLE I.

This Society shall meet on the second Wednesday of December, February, June and September. The Executive Board shall meet monthly. It shall have power to adopt rules for its own government. Seven of its members shall constitute a quorum. This number shall not be decreased without the direction of the Society.

ARTICLE II.

The Treasurer shall give bonds in such sum as the Executive Board may demand.

ARTICLE III.

The Librarian shall be elected by the Executive Board. He shall perform such services as such Executive Board may direct, be paid such compensation as it may consider just, and be subject to discharge by it.

ARTICLE IV.

The annual dues of active members shall be five dollars; contributing members, two dollars. Members whose dues remain unpaid two years shall cease to be members.

ARTICLE V.

This Constitution and By-Laws may be altered or amended at a quarterly meeting, on written notice specifying the alteration or amendment intended being given at the quarterly meeting previous.

ARTICLE VI.

In the event of the dissolution of this Society, all its property shall immediately become the property of the Historical Society of Pennsylvania.

ARTICLE VII.

1. A separate fund shall be created, which shall be called the Endowment Fund, and all contributions for the purpose of procuring a building, with fire-proof facilities, for the Society, together with such other contributions as may be set apart or received for that purpose, shall be invested, at convenient times, in good securities.

2. Such fund shall be managed by three Trustees, who shall be elected in the same manner and at the same time as the officers of the Society.

The Recording Secretary's Report.

THE preparations for the organization of our Society—which was effected two years ago to-day—were made very quietly; but those with whom the movement originated went so earnestly about it that a plan was soon formed and carried out; and the work thus begun has ever since grown steadily, but not too rapidly, in importance and usefulness. A few—very few—gentlemen met in the office of Mr. Griffin's *I. C. B. U. Journal*, and there, they having agreed that it was high time some organized effort was made to collect and preserve Catholic historical materials, one of them, John H. Campbell, Esq., drew up a form of appeal, in accordance with his own views and those of the other persons present, to which gentlemen of prominence and influence in the community were to be asked to sign their names. This having been done, the following circular letter was issued :

CATHOLIC HISTORICAL SOCIETY.

PHILADELPHIA, July 4th, 1884.

DEAR SIR :—

You are invited to be present at a meeting to be held upon Tuesday afternoon, July 22d, 1884, at 3½ o'clock, for the purpose of organizing a CATHOLIC HISTORICAL SOCIETY. The necessity of such an organization is apparent to every one. The early history of the Catholics of this section of the United States is comparatively unknown, and, as time passes, many valuable records and traditions will be lost unless gathered by the industry of Catholic students and others, who may take an interest in the work.

To develop this interest and direct it towards a practical end, to extend historical research so as to cover American Catholic history, and to make plain the early work of the Church and its children in America, will be among the proposed objects of the Society.

(10)

Nothing has yet been done towards organization. The undersigned have thought it best to call a meeting, at which all could express their views and adopt some plan of organization.

Trusting that you will attend the meeting, we are

Respectfully yours,

P. A. JORDAN, S. J.,

IGN. F. HORSTMANN,

JOHN J. ELCOCK,

THOS. MIDDLETON, O. S. A.,

P. BERESFORD,

CHAS. H. A. ESLING,

FRANCIS T. FUREY,

W. J. CAMPBELL M. D.,

J. CARROLL MCCAFFREY,

F. X. REUSS,

JOHN H. CAMPBELL,

MARTIN I. J. GRIFFIN.

By the courtesy of the Cathedral T. A. B. Society the meeting will be held at their Hall, 16th street, above Vine, at the time named.

In response to the above invitation the following gentlemen met on the day and at the place named: George D. Wolff, John H. Campbell, William J. Campbell, M.D., Thompson Westcott, Robert M. McWade, Edward J. Nolan, M.D., Michael O'Hara, M.D., Francis X. Reuss, Bernard L. Douredoure, Atlee Douredoure, William Gorman, Martin I. J. Griffin, and Rev. Thomas C. Middleton, O. S. A. Rev. Thomas McMillan, of the Paulist community in New York, who then happened to be in our city, was also present. Mr. Campbell called the meeting to order and stated its purpose. On motion of Mr. McWade the same gentleman was chosen President *pro tem.*, and Mr. Griffin Secretary *pro tem.* On behalf of the Cathedral T. A. B. Society, Mr. Campbell tendered to the proposed new organization the use of the former's hall for the holding of meetings, with the privilege of erecting in the library room the necessary bookshelves, until such time as the Historical Society would be able to make other provision for itself. This generous offer was, of course, thankfully accepted.

It having been resolved to organize a Catholic historical society in accordance with the call which brought them there, all the gentlemen present consented to become members. The names of the signers of the call not present were also placed upon the roll. A committee was appointed to draft a form of Constitution and By-Laws. Mr. Griffin was named as chairman, the other members being Dr. O'Hara, Dr. Campbell, Mr. Wolff and Mr. B. L. Douredoure. Instruction was given to the same committee to

prepare an address explaining the object of the Society. After listening attentively to some general remarks on the necessity of a Catholic historical society and the means for carrying out its purposes, made by Fathers Middleton and McMillan, and Messrs. Wolff, Westcott, Campbell, McWade and Griffin, the meeting adjourned to reconvene in the same place on the following Tuesday evening.

There were sixteen persons present at the second meeting, on the evening of July 29th, when the names of the following gentlemen were added to the roll of membership: Rev. Luke V. McCabe, Philip A. Nolan, James E. Gorman, S. E. Megargee, Ernest L. Douredoure, John F. McMenamin, Samuel Castner, and T. M. Daly.

The committee on Constitution and By-Laws reported, offering a draft of this instrument for the Society's consideration. Each clause was considered separately. The points giving rise to most debate were the name which the Society should bear and the religious qualification for membership. In reference to the latter, some held that none but practical Catholics should be members, while the majority maintained that, the purpose of the Society being the collection, preservation and publication of Catholic American historical documents and other such material, the investigation of Catholic American history, especially that of Philadelphia and the rest of Pennsylvania, and the development of interest in Catholic historical research, non-Catholics who honestly sought to further this interest should not be prevented from becoming members of our Society if they so desired. The Constitution is embodied in the Charter, and the By-Laws, including those enacted since, are to be printed after that instrument in the first volume of the Society's "Records."

Letters approving of the Society were read from Rev. P. Aloysius Jordan, S. J., John Gilmary Shea, LL. D., S. Castner, Dr. Nolan, Father Middleton, and Dr. John O'Kane Murray.

In accordance with a provision in the Constitution, the first quarterly meeting was held on the evening of September 10th, when a few new members' names were added to the roll. F. X. Reuss was elected Curator and Corresponding Secretary *pro tem.*, and William Gorman Treasurer *pro tem.*

At an adjourned meeting held on the evening of October 1st, nominations for permanent officers were made. The offer of the Cathedral T. A. B. Hall to the Society was renewed, for which manifestation of good will a vote of thanks was returned. The resolution passed at a previous meeting, ordering a circular explanatory of the Society's object and soliciting members, was repeated, and a new committee was appointed to attend to the matter. In accordance with this order the following address was prepared and issued :

THE AMERICAN CATHOLIC HISTORICAL SOCIETY.

PHILADELPHIA, November 24th, 1884.

DEAR SIR :—The want of a Catholic Historical Society has long been felt. Many valuable manuscripts and documents have been lost by reason of the non-existence of such an organization. The history of the Catholic Church in America has so much of interest in it, and forms such a bright chapter in the general history of North America, that special efforts should be made to make it more generally known.

There has been so much misrepresentation on the part of writers and speakers, when referring to Catholics and Catholic history, that facts have become obscured and in many instances so distorted that the deductions made from them are the reverse of the truth. To lay these facts before the public in their true light, and to present American Catholic history in its true aspect, are some of the objects leading to the formation of the American Catholic Historical Society.

Others of the objects are the preservation of old books, manuscripts and papers, the formation of a Catholic historical library, the discussion of events connected with American Catholic history, the preparation of papers and essays upon local and general points, and the assembling in one body of all Catholic writers and persons taking an interest in Catholic historical matters.

As Philadelphia was the birth-place of the American Republic, and, as in Pennsylvania alone, in Colonial days, was full freedom of exercising their religion granted to Catholics at all times, in like manner is Philadelphia the appropriate birth-place of an American Catholic historical society.

This Society has been organized under bright auspices. Most Rev. P. J. Ryan, Archbishop of Philadelphia, has given his warm approval of its formation and has enrolled himself as one of the members. By-Laws have been adopted, a nucleus of a library already secured, and the

election for permanent officers will take place on Wednesday evening, December 3, 1884.

As it is desired to have as large a membership as possible, the undersigned committee have been appointed to issue this address, for the purpose of calling attention to the formation and objects of the Society, to the end that Catholics interested in the proposed work may be induced to join the Society.

May we not take the liberty of asking you to become a member? The dues are as follows:

<i>Active Members,</i>	\$5 per annum.
<i>Life Members,</i>	\$50
<i>Contributing Members,</i>	\$2 per annum.

If you think well of the objects of the Society, and desire to aid it in its work, you will kindly fill up the enclosed blank and forward it to F. X. Reuss, Curator, Cathedral Hall, 16th St. above Vine, Philadelphia.

JOHN H. CAMPBELL, President pro tem.
 F. X. REUSS, Cor. Secretary pro tem.
 MARTIN I. J. GRIFFIN, Rec. Secretary pro tem.
 WILLIAM GORMAN, Treasurer pro tem.
 VERY REV. THOS. C. MIDDLETON, O. S. A.
 S. EDWIN MEGARGEE.
 GEO. DERING WOLFF.
 BERNARD DOUREDURE.
 WM. J. CAMPBELL, M. D.

Committee on Address.

With a view to securing, if possible, a larger attendance of members, it was, on the evening of December 3d, decided to hold the next (the second quarterly) meeting in the afternoon, an innovation which has developed into a practice.

On December 10th a letter was read from Dr. John Gilmary Shea, in which he asked that he be enrolled as a member, and informed us that the United States Catholic Historical Society was about to be organized at the New York City office of the Catholic Protectors. Mr. Campbell moved that correspondence be opened with this New York society, with a view to obtaining co-operation in general work and of forming, if practicable, one general organization. Considerable debate ensued, but no decision was arrived at.

Then the first formal step was taken towards the holding of public meetings, which afterwards assumed such wide development;

but the progress towards them was very slow in the beginning. Though a motion, made by Mr. Campbell, "that a public session of the Society be held, and that a committee be appointed to invite gentlemen to read papers on that occasion;" and though such a committee was appointed and given full power to act, no such public meeting was held for more than four months afterwards.

Far more successful was the effort to effect permanent organization, which took place at this meeting, as provided for in the Constitution; for all the gentlemen then elected are those now holding the respective offices, except in the case of Managers. Father Middleton was at first reluctant, but in due time consented, to accept the Presidency. The names of the officers are given elsewhere, and need not be here repeated; but as many changes have taken place among the Managers, it may be well to give the names of those originally selected. They were Bernard L. Douredoure, William Gorman, S. Edwin Megargee, Stephen Farrelly, Lawrence Kehoe (New York), George D. Wolff, Andrew Nebinger, M. D., Rev. William Stang (Providence, R. I.), and Prof. Edward Roth. The changes from these names to the present membership of the Board have taken place on account of death, declination, or expiration of term.

In the minutes of the meeting held December 19th, 1884, the significant entry is made that all those present were officers. The same remark may be applied also to some meetings held since then; but this peculiarity did not seem to interfere with the transaction of the Society's business. At said meeting the Secretary read a translation of an editorial paragraph in the *Nord Amerika* criticising our Society for apparently slighting the German element in the Catholic community. The President was instructed by resolution to write to the editor correcting the error into which he had fallen and asking his co-operation in our work. At this meeting also it was resolved that the President be authorized to have St. Joseph's parish records copied at the Society's expense, and that Mr. Philip S. Conner, who, though not a Catholic, was deeply interested, be notified of this action and asked for a contribution. It is but just to say that this gentleman readily responded, and, joining our Society at the

following meeting, has ever since been one of its most faithful and active members.

On December 19th, also, the first resolution was adopted looking to the procuring of a Charter, Mr. Campbell being requested to attend to the matter; but as he was then in ill health and resigned from the Society soon afterwards, the resolution had no effect. It was also resolved that two circulars be drafted, one explaining in detail the objects of the Society to persons not yet members, and the second soliciting books, documents, and other articles bearing on our work. These papers were drawn up by the President and reported by him at the next meeting, which was held in Mr. Griffin's office, three weeks later, or on January 9th, 1885. We give them below as they were issued:

THE AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA.

Founded July 22d, 1884.

THE AMERICAN CATHOLIC HISTORICAL SOCIETY has been founded to supply a long-felt want. Much valuable material relating to the history of the Catholic Church in America has been lost by reason of the non-existence of an association to gather and preserve it.

The history of the Church has so much of interest in it, and forms so bright a chapter in the general history of America, that special measures should now be taken to make it more commonly known. Societies have long been founded in Philadelphia to guard the other many and varied interests of Catholics, viz: for training youth in Christian principles; for aiding poor missions; for relieving the sick, the homeless, the orphans, and for inculcating the virtue of temperance.

To-day is witnessed the rise of another society to guard the memories of their religious and historic past.

These are the chief objects of this Society:

- 1st, to aid Catholic writers and speakers;*
- 2d, to make the truth known, and,*
- 3d, to found a library and a cabinet.*

Up to the present time those who have labored in the field of Catholic history in America have had to rely mainly on their own individual and unaided efforts to collect the material for their work. There has been no one to help them.

For ages every court, cathedral and religious house had its professional chronicler. He kept a record of events. The world then did not turn so fast as it does now. One man was fully competent to keep himself abreast with the times.

To-day the material is too vast, too varied, too intricate, for one alone to handle. Events follow too quickly for him to grasp. To-morrow is upon us almost before we are conscious that to-day has begun.

Concerted action, then, alone can do now what formerly was within the scope of an individual. It is the age of societies. They are recognized necessities.

1st. One of the objects, then, of this Society is to aid in their researches writers and speakers who treat on matters relating to the Catholic Church. The Society hopes in time to also republish such works as may be of special value to the Catholic public.

When each diocese in America, or at least each State, has its own local society, working in union with its fellows, the task of the apologist, essayist and historian will be rendered comparatively light, and good results will be more easily assured.

2d. So many inaccuracies of statement have been made by writers and speakers, when referring to Catholic history, that facts have become obscured and in many instances distorted, so that the deductions drawn from them are the reverse of truth.

To lay these facts before the public in their true light is another object that has led to the formation of this Society.

3d. When things of value are in the keeping of an individual they are liable to be forgotten, and even lost. A public body, by reason of its greater experience, ampler means and more systematic care, is a safer fiduciary. Therefore this Society purposes to form a library and a cabinet for the better preservation of books and articles of value that may be entrusted to its keeping. Such are the objects of this Society.

As Philadelphia was the birth-place of American Independence; as in Pennsylvania, in Colonial times, was full freedom of exercising their right of divine worship granted to Catholics; in like manner is Philadelphia the appropriate birth-place of the American Catholic Historical Society. Here occurred events of singular interest to Catholics, as well as those memorable ones attending the foundation of our Republic so well known to every student of our history.

The American Catholic Historical Society was founded during the past year, on Tuesday, July 22d, by a number of gentlemen who met at Cathedral Hall, in pursuance of a call issued July 4th, the 108th anniversary of American Independence; and the venerable Prelate at the head of the Catholic clergy and laity of the diocese, the Most Rev. Patrick John Ryan, D. D., Archbishop, has signified his warm approval of the plans of the Society, and has given a signal proof of his approbation by consenting to be a member.

It has thus started under bright auspices. A Constitution and By-Laws have been adopted, a nucleus of a library and a cabinet secured, and permanent officers elected.

As it is desired to make the aims of this Society known, in order to create public interest in its favor, this paper has been issued for the information of those who may propose to become members of it or to aid it by their contributions.

The Society dues are: FIFTY DOLLARS for life members, FIVE DOLLARS per annum for active members, and TWO DOLLARS per annum for contributing members.

The Society invites all well-wishers to join in its work, even those who may not desire to affiliate themselves formally by membership. Catholic societies particularly have it in their power to render valuable aid by contributing sketches or papers giving an account of their origin and progress and the names of their original officers and members; writers, especially writers on Catholic topics, by donating to the Society copies of their published or printed works and writings, and all by donations of any kind of value to the Society library or cabinet.

Whoever desires further details regarding the Society may apply to the Corresponding Secretary, F. X. REUSS, No. 3643 Market St., Philadelphia, or the Society's room at the Philopatrian Hall, 211 South Twelfth St., or to any of the undersigned.

(Rev.) Thomas C. Middleton, O. S. A., President, Villanova; Martin I. J. Griffin, First Vice-President, 711 Sansom St.; Chas. H. A. Esling, Second Vice-President, 208 S. Fourth St.; Atlee Douredoure, Treasurer, 203 S. Front St.; Fras. T. Furey, Secretary, "Catholic Standard" Office; B. L. Douredoure, 203 S. Front St.; Wm. Gorman, 514 Walnut Street; S. Edwin Megargee, 434 Walnut St.; Stephen Farrelly, N. E. Cor. Fifth and Library Sts.; George Dering Wolff, Editor "Catholic Standard;" Dr. A. Nebinger, 1018 S. Second Street; Prof. Edw. Roth, 337 S. Broad Street; Lawrence Kehoe, No. 9 Barclay Street, New York; Rev. Wm. Stang, Providence, R. I.

PHILADELPHIA, Jan. 9th, 1885.

FOR THE LIBRARY.

- a*, Narratives relating to Catholics and Catholic missions.
- b*, Biographical notices of eminent and remarkable persons.
- c*, Sketches and catalogues of schools, academies and colleges.
- d*, Copies of records of proceedings of religious, literary, scientific or social bodies.
- e*, Journals and newspapers.
- f*, Manuscripts on any subject or of any date.
- g*, Magazines and pamphlets.
- h*, Church Almanacs, Directories, Diaries, etc.

FOR THE CABINET.

- a*, Prints, especially of persons, church buildings, etc.
- b*, Pictures.
- c*, Medals.
- d*, Utensils.
- e*, Relics.
- f*, Any article of value from its historical or biographical affinities.

N. B.—Packages for the library or the cabinet may be addressed to the Society, Philopatrian Hall, 12th street, below Walnut, Philadelphia.

The meeting of December 19th, 1884, was the last held in the Cathedral T. A. B. Hall. In order to make it convenient for more members to attend, the next meeting was held, as an experiment, at 711 Sansom street. On this occasion Mr. John J. O'Rourke, who was among those attending for the first time, extended, on behalf of the Catholic Philopatrian Literary Institute, an invitation to the "Historical" to meet at the Institute's Hall, offering the free use of a meeting room and of a small apartment in which to keep books, papers, and other articles of the Society's property. Considering the central location of the place and other advantages, this offer was thankfully accepted, subject, however, to the payment of a nominal rent; and a committee was appointed to make preparations for removal from Sixteenth street.

Mr. Reuss was urged, and he agreed, to copy St. Joseph's parish records; and inquiry concerning those missing—all prior to August, 1758—was requested, Mr. Esling being asked to attend to this matter, and the seeking of aid through the Catholic press being also suggested.

The Committee on Public Meetings merely reporting progress, it was resolved, on the motion of Dr. Flick, that the existing committee be discharged and a new one appointed in its stead. This new committee, which was made to consist of Mr. Wolff, Mr. Esling and Dr. Flick, presented at the following meeting, which was held on February 12th, a report, which was for the most part considered favorably, providing for a public meeting to be held on a day and at a place to be thereafter decided upon, and at which Monsignor Seton was to be invited to deliver an address. Here at last was a promise of practical work and public utility by and on behalf of the Society. It was decided also to invite other gentlemen to prepare papers to be read at other public meetings.

The result is seen in the special committee's report, and in the historical essays printed in the first volume of the Society's "Records."

At the following meeting (on March 26th) the Public Meeting Committee reported having obtained Monsignor Seton's services, and were authorized to engage a hall for him and incur expenses not exceeding \$25. On April 14th they reported having secured the lecture-room of the Historical Society of Pennsylvania for the evening of April 30th, and promised to spare no pains to secure a large attendance. By the time the next meeting was held, April 28th, they had completed all the preliminary arrangements, and had obtained promise to attend from Archbishop Ryan, who had spoken to them most approvingly and encouragingly of the important movement and useful work in which they were engaged. The result of this first public meeting was reported on May 14th as very gratifying, and the committee was discharged with thanks.

The question of procuring a Charter was revived at a meeting held on May 28th, when Mr. Atlee Douredoure offered a resolution, which was adopted, to the effect that a Charter fund be established by one dollar subscriptions from members, and the Secretary was requested to inquire of Mr. Megargee the cost of procuring the instrument. The fund project proved abortive, and the charter movement was doomed to lag for a few months yet, the Secretary reporting having ascertained that it would cost \$50.00.

This was not a very inspiring statement to make on the first anniversary of the Society's organization; but when the work of the year was reviewed by the officers, there was reason for gratification at what had been accomplished and for hope of better results in the near future. The Librarian reported 1117 articles collected, many of them rare and of great value; and the Secretary stated that thirty-two active and fourteen contributing members had paid their dues up to date.

The collecting of articles of historical interest became much brisker and more successful from this time on, the Librarian, for instance, at a meeting held on September 17th, reporting the addition of 367 items since July; and at the annual meeting on December 9th, he stated that this number had increased to 988.

Our Society was all this time doing business without a Charter, thus creating in the minds of some members a feeling of insecurity. But a change was soon to be made in this regard.

On October 6th J. Carroll McCaffrey, Esq., generously offered to procure one at his own expense, and showed the sincerity of his offer by proceeding at once with the preparations therefor. All the requisite legal formalities having been complied with, the instrument was recorded on December 26th, 1885. It serves not only as a shield to the Society, but as a testimonial of the donor's generous zeal and an evidence of the skilful penmanship of his brother, Mr. Henry L. McCaffrey. At a later period the same gentleman donated the seal now used by the Society, which had rewarded his services in the former instance by electing him a life member. Mr. B. L. Douredoure was formally thanked for paying the cost of advertising the Charter.

During the closing months of 1885 efforts were made to secure the possession or use of letters from pioneer bishops and missionary priests, as well as other documents and articles of great historical interest, found among old papers at St. John's pastoral residence, in Thirteenth street. The pastor, Rev. Patrick R. O'Reilly, very courteously permitted them to be examined by a committee appointed for that purpose by the Society; but it being decided that they are diocesan archives, we have so far failed to obtain any of them. Similar efforts have been made at St. Joseph's, St. Mary's, St. Teresa's, and other places, and, except in the case of the first named, with like result. But our efforts will be renewed. Notwithstanding this drawback, the close of the year 1885 found the Society prosperous and hopeful of still better things.

And with the opening of the next year it showed renewed activity. On January 14th the question of public meetings was revived, it being then resolved to hold one the first week in February; and for this and all subsequent such meetings a standing committee of three (Messrs. McCaffrey, Reuss and Douredoure) was appointed. That they have attended to their duties faithfully is unmistakably shown by their special report.

Then also order was given that a pamphlet be prepared,—and 1000 copies of it printed,—setting forth the character of the Society, giving an account of the work it has done, and containing the names of the officers and members, and the Archbishop's

letter of approbation. This intended *brochure* has been superseded by the volume soon to be published, the plan of which has matured rapidly during the past few weeks. On June 3d last Mr. James A. McCaffrey introduced a motion to the effect that a circular be issued and addressed to old Catholic families, asking for material and members. A lively discussion took place regarding the plan and cost of this publication, it being strongly urged by some that it might be well to combine with it the various papers read at the public meetings, and an amendment to that effect, introduced by Dr. Flick, was adopted. The probable cost provoked a long discussion. Finally a committee on ways and means was appointed, its members being Dr. Flick, Mr. Griffin and Mr. Furey. This committee reported at the next meeting, on July 2d, an arrangement which seemed satisfactory to all present, for it was then changed into one on publication and was given full authority to enter into a contract for the getting out of a book of about 350 pages, an undertaking that was merely hinted at a month before.

Let us hope that similar success will attend an important project originating with Mr. B. L. Douredoure, who on the evening of February 1st introduced an amendment to the By-Laws providing for a hall fund and hall trustees. This amendment was adopted, however, only on April 28th, and after a very animated discussion.

Our Society was honored on the evening of January 7th of the present year by a visit from our Most Reverend Archbishop, who, on the occasion of a reception tendered to His Grace by the Catholic Philopatrian Literary Institute, extended his courtesies to us also and inspected the treasures collected in our room, manifesting a lively interest therein and most cordially approving of our work.

Great pleasure and gratification were also shown when the Rev. President announced, on February 18th, 1886, that he had received from Rome the document conveying the intelligence that the Holy Father had bestowed the Apostolic Blessing on our work and members. Our constant aim should be to deserve ever more and more by our active zeal and unswerving honesty of purpose this signal favor and inestimable privilege.

FRANCIS T. FUREY,

July 22d, 1886.

Recording Secretary.

Corresponding Secretary's Report.

THE Corresponding Secretary is pleased to state that the Society is in correspondence with and receiving exchanges from several of the historical societies in the United States, viz., The Historical Society of Lower California, Buffalo Historical Society, Chicago Historical Society, New Hampshire Historical Society, Ohio Valley Catholic Historical Society, Ridgeway Branch of the Philadelphia Library Company, Philadelphia Irish Historical Library of the Cathedral T. A. B. Society, Philadelphia, and others; also with many religious houses, male and female, in the South and West, having by mail privileged access to libraries owned by these institutions; also to private libraries of clergy and laymen. We are also in receipt of specially written (manuscript) historical sketches of religious orders, biographical sketches, etc. Our correspondence has been generously responded to and in most cases has developed the fact that the idea of historical societies has taken a firm hold in many parts of the country. There is displayed a greater interest in preserving the new and collecting the old books, papers, etc., bearing on the history of the Church in America. The Secretary takes this opportunity of publicly thanking our many friends for their kindness to us, and also solicits a more extended correspondence both with societies and with the people.

FRANCIS X. REUSS,

July 22d, 1886.

Corresponding Secretary.

Report of the Treasurer.

RECEIPTS.

The Receipts from all sources are as follows.

Active members for 1885,	\$205 00
“ “ “ 1886,	225 00
Contributing members for 1885,	28 00
“ “ “ 1886,	32 00
Donation from J. H. Campbell, Esq.,	2 00
“ “ Very Rev. M. A. Walsh, V. G.,	25 00
	<u>\$517 00</u>

EXPENDITURES.

For books, pamphlets, etc.,	\$242 34
“ printing and stationery,	105 84
“ public meetings and rent,	84 25
	<u>\$432 43</u>
Leaving balance,	\$84 57
Cash on deposit with Beneficial Saving Fund Society as per book in the hands of the Treasurer,	\$53 26
Cash in hands of Treasurer,	31 31
	<u>\$84 57</u> <u>\$84 57</u>

ATLEE DOUREDOURE,

September 10th, 1886.

Treasurer.

FORM OF BEQUEST (LEGACY).

I give and bequeath unto “The American Catholic Historical Society of Philadelphia,” incorporated in the year 1885, the sum of.....
.....to be paid to the Treasurer thereof, for the time being,
for the use of said Society.

FORM OF A DEVISE (REAL ESTATE).

I give and devise unto “The American Catholic Historical Society of Philadelphia,” incorporated in the year 1885 [here describe the property or ground rent], together with the appurtenances, in fee simple.

The Librarian's Report.

The Librarian submits the following report on the condition of the Library at the present date.

SUMMARY.

No. of bound volumes on shelves,	458
" " paper covered volumes on shelves,	160
" " "Ordos" on shelves (from 1841 to 1886),	51
" " bound volumes of magazines,	28
" " odd numbers of sundry magazines,	75
" " duplicates on hand,	200
" " newspapers, volumes unbound,	90
" " magazines, volumes unbound,	34
" " prints, portraits, bulletins, broadsheets, etc.,	750
" " relics,	55
" " pamphlets, unbound,	785

Total, 2,686

CLASSIFIED AS FOLLOWS:

MAGAZINES.

Donahoe's,—3 volumes and odd numbers.

Catholic Record, Philadelphia,—complete, 7 volumes.

Catholic Fireside,—2 volumes, complete.

Notre Dame (Scholastic)—1st volume bound, 2 years; nearly complete, unbound.

United States Catholic Magazine,—1843 to 1848, bound.

Weekly Magazine,—1798.

Metropolitan,—1858, 2nd series.

Catholic Miscellany,—1824, bound.

Catholic Magazine (weekly), Cunningham's,—complete, 2 volumes, Philadelphia, 1846 to 1848.

Ave Maria,—bound volumes 1, 2 and 4; unbound odd numbers of 1865, 1869 and 1872; half year, 1873; one-third year, 1874; odd numbers, 1875; nearly complete, 1882; complete, 1883; nearly complete, 1884 and 1885.

Catholic World,—complete, 1881-'83; nearly complete, 1880, '82, '84.

Catholic Quarterly Review,—complete, 1876 to 1886.

Messenger of the Sacred Heart, Published by S. J.,—1886.

NEWSPAPERS.

- The Jesuit,—Boston, 1829, '30 and '31, bound.
 Catholic Mirror,—1861 and '62, bound; unbound and nearly complete, 1856 to 1870—also 1886.
 Catholic Diary, N. Y.,—1834 to '36, bound.
 Catholic Standard,—complete.
 Catholic Knight,—volumes 1, 2 and 3, bound.
 Boston Pilot,—1847, '48, '51, bound; 1852, 1856, nearly complete.
 I. C. B. U. Journal,—complete.
 Freeman's Journal,—parts of 1846, '47, '48, '49, '50 to '55, '56 to '58, '59; nearly complete, 1860 to '70; odd numbers of later years.
 N. Y. Tablet,—1858 to 1870, nearly complete volumes.
 The Churchman,—parts of 1847, 1848; nearly complete, 1849 to 1870.
 The Advance, C. Y. M. N. U., New York,—filed for 1886.
 Sodalist, Cincinnati,—filed for 1886.
 The Holy Family, New Orleans,—filed for 1886.
 American Celt,—1850 to 1857.
 Catholic American,—illustrated, 6 years complete.
 Redpath's Weekly,—illustrated, 3 years complete.
 McGee's Weekly,—illustrated, 5 years complete.
 Harper's Weekly,—illustrated, 1859 complete.
 New York Illustrated News,—1853 complete.
 Frank Leslie's,—illustrated, 1885 and 1886 to date.
 Cincinnati Telegraph,—filed from 1885.
 Pittsburgh Catholic,—filed, 1886.
 Emerald Vindicator, Pittsburgh,—filed from 1885.
 Colorado Catholic,—filed from 1886.
 Kansas Catholic,—filed from 1886.
 Catholic Sentinel, Portland, Oregon,—filed from 1886.
 Native American (Riots of 1844, Philadelphia),—30 numbers.

Many odd numbers of old papers of Pennsylvania, New Jersey, Delaware and Maryland. Also many Catholic papers of 1885 and 1886, and small Sunday School and Sodality papers from different parts of the country.

Number of volumes of pamphlets bound since 1884, 59.

Purchased prints of churches and portraits, etc., over 400 pieces.

Received portraits of Cardinals, all Roman engravings, 150. Presented by R. Coulton Davis (member of Society).

It might be well to give in connection with this report a short list of the most valuable or rare books, pamphlets, manuscripts and relics, in our library and cabinet, for the benefit of the Catholic public who may



be interested in knowing where to find just such particular book or pamphlet as may be on our catalogue.

Among the rare and valuable works in the library are :

An almost complete set of Catholic Directories, from the second number issued, in 1822, down to date. The first number (1817) is wanting. A Catholic Directory for 1858.

A set of Ordos from 1841 down.

The "Pious Guide," Georgetown, D. C., James Doyle, 1792.

"Pious Guide," edition of 180-.

"Pious Guide," New York, by B. Dornin, 1808.

The "Key of Paradise," 1804.

A prayer-book (title wanting), by Rev. John Gother; London, P. Coghlan, 1783.

A "Missale Romanum," Antwerp, 1645, once used in the old Maryland missions,—from time immemorial.

Gordon's (Rev. Jas.) "History of the Civil War in Ireland" (first Amer. edit.), Baltimore, 1805, in two vols.

A "Sermon," by Right Rev. Benedict Fenwick, Bishop of Boston, February 25th, 1810, at the Roman Catholic Church, New York.

De Smet's "Travels in North America" (in French), Paris, 1874, with a map of Oregon Territory in 1846.

Baxter's "Meditations," Georgetown, 1822. (This is probably the earliest American edition.)

"Catechism" (in the Dakota language), by Bishop Marty.

"Pastoral Letter from the Apostolic Vice-Prefect, Curate of the Holy Cross Church, Boston, 1789" (pp. 48 in 4to). This letter is by the Rev. Claudius Florent Bouchard de la Poterie, a cleric of abandoned life, who intruded himself on the infant Church in Massachusetts. Finotti says he was the first Catholic Priest who ministered in Boston, whither he repaired toward the close of 1788. He was suspended May 29th, 1789, by Rev. William O'Brien, of New York, sent by Rev. Doctor Carroll, Superior of the missions in the United States, to examine the charges preferred against him.

Carey (Matthew) "On Religious Persecution," Philadelphia, 1827, pp. 68, 8vo.

M. Carey's Bible, 1790.

M. Carey's Bible, 1805.

Lucas' Bible, illustrated, about 182-.

Cummiskey's folio, 1825.

1 Missal, used in early Missions, at Columbia, Pa., by Rev. Bernard Keenan, in 1828.

History of Church,—Joseph Milner.

History of Church,—Rev. C. C. Pise.

"Discourse on the Federal Fast," May 9th, 1798, by Rev. John Thayer, Catholic Missioner, Boston, 1798.

Carey's "General Atlas," improved and enlarged; being a collection of maps of the world and quarters, their principal empires, kingdoms, etc. Philadelphia, published by M. Carey, 1814; T. S. Manning, Printer, N. W. Cor. Sixth and Chestnut Streets. 58 maps, 2 pages each (folio), in bright colors.

Breviary (æstiva), Venetiis, 1822. Used by Jno. Mary Odin, Vic. Ap. of Texas.

Joh—Andr. Danz, P.P., Compendium Grammaticæ. Hebræo-Chaldaicæ, cum privilegio S. R. Maj. Pol. and Elect. Sax., 1722.

Compleat Collection of the Laws of Maryland with index and marginal notes. Collected and printed by authority, Annapolis. Printed by Wm. Parks, MDCCXXVII.

On the schism at St. Mary's Church, Philadelphia, we have very many of the pamphlets and addresses. The trial, issued by Bishop Conwell, Hogan, Rev. Harold and others. The will of Rev. Matthew Carr, dated March 9th, 1824, 4 pp.

Lettre de M. Charles Louis de Haller, membre du Conseil de Berne, à sa famille, pour lui déclarer son retour à L'Eglise Catholique, Apostolique et Romaine. Turin, 1821.

An Address to the Roman Catholics of the United States of America, by a Catholic clergyman, Annapolis, 1784. Frederick Green, Printer.

"Tremendous Riots in Southwark;" detailed account of the riots in Philadelphia in 1844.

"News from Jerusalem, in a Letter addressed to Rt. Rev. Henry Conwell, Bishop of Philadelphia," by Samuel S. Cooper. Philadelphia, 1825.

Remarkable Prophecy of a certain Hermit who lived 12 years in the desert between Fort Pitt and Salem.

Original Preamble and By-Laws of the Native American Central and Executive Committee of the City of Philadelphia, adopted October 18th, 1844.

Journal of Chas. Carroll, of Carrollton, during his visit to Canada in 1776 as one of the Commissioners from Congress. (Published by Md. Hist. Society.)

A Pamphlet containing letters of Archbishop Maréchal, Bishop Conwell, Rev. Wm. Harold, Matthew Carey, etc., in the case of the trouble with St. Mary's Church, Philadelphia, 1827. This pamphlet is very rare and has seldom met the public eye; it was printed and distributed among a select few friends.

A series of letters relative to the late attempt at reconciliation between St. Joseph's and St. Mary's congregations, etc., etc., Philadelphia, January, 1825.

Argument on behalf of the Catholics of Ireland, by Theobald Wolfe Tone. Dublin, Printed by order of the United Irishmen, 1792.

Imitation of Christ, 1733, containing book-plate and silhouette of Mrs. Eliza Carson, mother of Mrs. Lloyd, wife of Thomas Lloyd, Catholic Stehographer of Congress.

"Key of Heaven" (German), 1750; "Elevation of the Soul," Dornin, Philadelphia, 1817; Paradeiss Gärtlein (German), 1746.

A compilation of the Litanies, Vespers, Hymns and Anthems, as they are sung in the Catholic Church; adapted to the voice or organ; by John Aitkin, Philadelphia, 1787, with an approbation signed by Rev. John Carroll, Rev. Robert Molineux, Rev. Francis Beeston, Rev. Lawrence Gressel, in German and English, and dated Philadelphia, November 28, 1787. Also another edition of the same, dated 1791. Both these were used in the old choirs of the Church of the Holy Trinity, Philadelphia.

MANUSCRIPTS.

Of Manuscripts, the most valuable ones in the possession of the Society are:

Autograph letters of Fathers T. J. O'Flaherty, Charles Ffrench, Daniel Barber, Virgil Barber, Constantine Lee, Michael Heally, all relating to the history of the early Catholics, and the First Parish at Dover, N. H.

A series of "Nine Letters" of Right Rev. Bishop Fenwick, of Boston, to a Mr. Scanlan, of Dover, New Hampshire, with others regarding the establishment of a mission in that State.

A "Stenography" of the learned and patriotic Thomas Lloyd.

A "Universal Arithmetic," (in Italian), an 8vo in three books, by the Rev. Joseph Saragosa, S. J., 1709.

A "Letter" of Right Rev. John Carroll (first Bishop) to the Visitors and Governors of Washington College. Dated Roek Creek, July 1st, 1785.

An "Autograph Letter" of Rev. John McCloskey, dated August 1st, 1835, and countersigned by him, as Cardinal, for this Society, on the same date, 1884, just 50 years after its original date.

Part of the original Rules for the regulation of the oral controversy between the Rev. John Hughes and the Rev. John Breckenridge, in the autograph of Father Hughes.

"Autograph Letters" of Bishop Conwell, Rev. Wm. Hogan, and the original law papers in the celebrated case of Conwell vs. Hogan. The original copy of the Deed of Title to the ground on which St. Joseph's Church, Philadelphia, stands, showing Records, etc. (Published in *Standard* of October 3d, 1885.)

Title to land in western Pennsylvania, purchased by Rev. Michael Egan, upon which to found a house of the Fathers of the Order of St. Francis, bearing signature of Father, afterwards Bishop, Egan, first Bishop of Philadelphia.

RELICS.

Among its relics the Society has the following rare and singular prints, viz :

A profile cut of Thomas Lloyd, the first to report the proceedings of Congress in short-hand, and the inventor of a system of the same.

Two prints (one apparently a caricature) of the notorious Rev. Wm. Hogan, of St. Mary's Church, Philadelphia ; one of the Right Rev. Henry Conwell, Philadelphia's second Bishop ; one of the Right Rev. John Carroll, first Bishop in the United States, and one of the Right Rev. Simon Gabriel Bruté, first Bishop of Vincennes.

Also a wood-cut of St. Vincent de Paul, given to Miss Mary Lloyd by Rev. Prince Demetrius Gallitzin ; a plan of the city of Washington, engraved by Thackara & Vallance, Philadelphia, 1792, and a wood-cut (of about 1816) of Loretto Mission buildings in Kentucky. This cut was made in Holland, with the letter-press notes in Dutch, and is a most impressive picture of the hardships of the early missionaries in the far West.

The mitre worn by Right Rev. John N. Neumann, Bishop of Philadelphia, hangs upon the Society's walls. Also the mitre worn by Bishops Egan and Conwell. The Crozier of the first Bishop of Philadelphia.

Also the canvas-patterns of the Mass vestments, cut out by Right Rev. Bishop Bruté himself, and sent to Miss Mary Lloyd, of Philadelphia, to serve as models.

Part of the yellow damask drapings (formerly a bed-cover of a German stadtholder) that served to adorn St. Augustine's Church, Philadelphia, and altar, on the day of its opening, Sunday, June 7th, 1801.

One of the original medals (tin), bearing the bust of Washington on the obverse, worn at the mock funeral of General Washington.

A silver medal—Expulsion of the Jesuits—1¾ inches in diameter, struck by Jansenists. Obverse, head of Clement XIV. Reverse, 3 figures: Christ, St. Peter bearing keys, and St. Paul driving out 3 figures in religious habits and wearing berettas, and legend, "Nunquam novi vos, discedite a me omnes ;" also, "Exaug. Soc. Jesu memor, 1773. Ps. cxvii, 23." Very rare ; there is but one other known, that of the Georgetown College collection.

A small hand-painted picture of the Sacred Heart. The work of Mother Seton.

An autograph signature of Lionell Brittin, the first Catholic convert in Philadelphia, 1707-08.

Two chairs, formerly part of the furniture of the Prince Priest, Rev. Demetrius A. Gallitzin. Also an autograph letter of the same clergyman.

PRINTS AND PORTRAITS.

Portraits of the Bishops of Philadelphia. 2 portraits of Rev. Wm. Hogan, of Philadelphia. 1 portrait of Rev. Wm. Harold, of Philadelphia.

1 portrait of sexton of St. Joseph's Church, 1794.

150 Portraits of Cardinals, all fine Roman work, uniform size.

Portraits of many Bishops of the United States. One old daguerrotype of Bishop David, of Bardstown. An old daguerrotype of Bishop Chabrat. An ambrotype of Right Rev. Michael Portier, first Bishop of Mobile. A copy of this appeared in Catholic Family Annual for 1886. These are from the collection of F. X. Reuss, Philadelphia.

A large Painting, the Crucifixion, on an old oak panel, with a plain frame about the edge. Supposed to have been painted on the large (3 x 3 ft.) panel of a door. It is from one of the early chapels in Maryland.

A set of prints mounted on heavy board, consisting of 6 Stations of the Cross, 9 portraits of Apostles, 2 of a set of pictures (20 x 24) representing the seven Sacraments, and other religious pictures; all fine Italian engravings, and having been used in the early missions of Maryland. For these last we are indebted to Rev. J. P. Neale, S. J.

The Librarian, on behalf of the Society, returns his sincere acknowledgements to our many benefactors and well-wishers. The following list of donors to our Library and Cabinet appears on our books:

Most Rev. P. J. Ryan, D. D., Archbishop of Philadelphia.

Most Rev. W. H. Elder, D. D., Archbishop of Cincinnati.

Rt. Rev. S. V. Ryan, D. D., Bishop of Buffalo, N. Y.

Rt. Rev. Louis de Goesbriand, D. D., Bishop of Burlington, Vt.

Rt. Rev. Richard Gilmour, D. D., Bishop of Cleveland.

Rt. Rev. Martin Marty, D. D., O. S. B., Vic. Ap., Dakota.

Rt. Rev. Abbot Zilliox, D. D., O. S. B., Newark, N. J.

Rt. Rev. Mgr. Corcoran, S. T. D., St. Charles' Seminary, Phila.

Rt. Rev. Mgr. F. M. Boff, Cleveland, Ohio.

Very Rev. Ign. Horstmann, D. D., Chancellor, Phila.

Very Rev. Jos. Wirth, C. SS. R., St. Peter's, Phila.

Very Rev. Joachim Adam, California.

Very Rev. Thos. C. Middleton, D. D., O. S. A., Villanova College, Pa.

Wm. Stevens Perry, (Prot. Ep.), Bishop of Iowa.

Rev. Francis X. Reuss, C. SS. R., General Secretary for the C. SS. R., Rome, Italy.

Rev. A. M. Colaneri, Ep. Secretary, Omaha, Nebraska.

Rev. G. F. Houck, Ep. Secretary, Cleveland, Ohio.

Rev. John A. Morgan, S. J., St. Joseph's Church, Philadelphia.

Rev. J. P. Neale, S. J., St. Inigoes, Maryland.

Rev. Arthur P. Haviland, Philadelphia (deceased).

Rev. Thos. Barry, Philadelphia.

Rev. Wm. Stang, Cathedral, Providence, R. I.

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Also to many Religious Orders and congregations spread over the United States, and the Canadas, who have so kindly and so generously responded to our applications for aid and information.

FRANCIS X. REUSS,
Curator.

Reports of Committees on Public Meetings.

The Committee on Public Meeting, appointed in January, 1885, have the honor to report that they secured, through the courtesy of the officers and council of the Historical Society of Pennsylvania, the hall of that Society at Thirteenth and Locust streets, for the evening of April 30th, 1885, on which occasion the Very Rev. President read an introductory address on Catholic Historical Studies and the Rt. Rev. Monsignor Robert Seton, D. D., read a paper on the Origin and Progress of Historical Societies. The Society was honored that evening by the presence of the Most Rev. Archbishop Ryan and several of the Rev. Clergy. At the close of the meeting resolutions of thanks to the Rt. Rev. Lecturer and the Historical Society of Pennsylvania, were offered and passed unanimously.

GEORGE D. WOLFF,
LAWRENCE FLICK, M. D.,
CHARLES H. A. ESLING, *Chairman.*

At a business meeting of the Society held January 21st, 1886, it was decided to hold a series of public meetings for the reading of historical papers, and a standing committee was appointed to make the necessary arrangements. The Committee submits the following report :

Six meetings have been held at the hall, 211 S. Twelfth street, at which various subjects of historical interest were presented to and enjoyed by appreciative audiences.

At the first meeting of this series, it being the second public meeting held under the auspices of the Society, on the evening of February 1st, 1886, Mr. Charles H. A. Esling presided. Mr. Francis X. Reuss read an historical sketch of the religious

congregation known as the "Sisters of Jesus and Mary." He was followed by Mr. Martin I. J. Griffin, who read an historical paper entitled, "Wm. Penn, the Friend of Catholics."

At the third public meeting of the Society, held on Tuesday evening, February 23d, 1886, Lawrence F. Flick, M. D., read a paper entitled, "The French Refugee Trappists in the United States."

At the fourth public meeting, held on Tuesday evening, March 23d, 1886, Mr. Chas. H. A. Esling read a paper entitled, "Catholicity in the Three Lower Counties, or the Planting of the Church in Delaware."

At the fifth public meeting, held on Wednesday evening, April 28th, 1886, Rev. James J. Bric, S. J., read a paper entitled, "Catholicity in the Public Institutions of Boston, Mass."

At the sixth public meeting, held on Wednesday evening, May 26th, 1886, the Rev. A. A. Lambing, A. M., of the Diocese of Pittsburgh, Pa., read a paper entitled, "The Pioneer French in the Valley of the Ohio."

At the seventh public meeting, held on Wednesday evening, June 2d, 1886, Thompson Westcott, Esq., historian of Philadelphia, read a paper entitled, "The Rev. Michael Hurley, D.D., O.S.A., pastor of St. Augustine's Church from 1820 to 1837, with a history of that Church."

It is the opinion of the Committee that these public meetings form a valuable feature of the Society's work, and that they should be continued, as they have excited and maintained controversies on mooted historical points resulting in the final settlement of some of them.

We take this opportunity to thank the gentlemen who have responded to our invitations, for the care and attention they have bestowed on these occasions, and for the benefits which the Society has derived therefrom.

We also express our appreciation of the kindness of the ladies and gentlemen who furnished us with music upon these evenings.

J. CARROLL McCAFFREY,
FRANCIS X. REUSS,
ATLEE DOUREDOURE,

Public Meeting Committee.



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* Resigned. † Deceased.

‡ Elected a life member on account of services rendered.

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ANDREW NEBINGER, M. D.,

Died April 12th, 1886.

JOSEPH P. KENNEDY, STATE SENATOR,

Died June 17th, 1886.

Importance of Catholic Historical Studies.

[Summary of the Address read at the First Public Meeting of the Society, in the Hall of the Historical Society of Penna., on Thursday evening, April 30th, 1885, by the
REV. DOCTOR MIDDLETON, O. S. A.]

I WILL begin with a principle which I think you all will admit, that all works of vast design are, as a rule, far better carried out by the concerted action of many than by the unaided efforts of a sole individual, first, because a task divided among many workers—each a master of his own branch—is more thoroughly and easily done, and, secondly, because the rivalry of the workmen generally is a spur to genius, and genius is the parent of mighty results.

And should any other reason be required why this Society has thought it well to be established, I may say that this principle of skilful, intelligent, and systematic co-operation in all branches of labor has from the very beginning of Christianity been the fixed, nay, the essential policy, if I may so term it, of the Catholic Church. She formulated her plan of leaguering men together nineteen centuries ago, at Jerusalem, when she commissioned her first societies of missionaries, apostles and disciples to go teach the truth to all the peoples of the earth. Society life is essentially Catholic.

This seems to me to be a very important, even vital, reflection to make, at the outset, on society life. Our Society professes to be wholly Catholic—Catholic in its means, and Catholic in its end. For if we consider the Catholic Church not merely as a supernatural and divine agent, but also as a great civilizing or humanizing power, we must fain confess that in the prosecution of her designs she has ever known how skilfully to enlist in

her behalf, and combine, the varied faculties and energies and sympathies of men, how to have these all work in common, in one common line of action, under the same common principles of guidance, towards the one common end, whether this be for their own personal good or for that of society at large. This principle of harmonized action underlies all society life in the Church, the different grades of her hierarchy, the various orders of her religious men and women, and her confraternities of the laity.

Gentilism rarely recognized or sought to develop in man the principle of mutual co-operation in labor. Gentilism was in fault. It had its societies, it is true, societies both literary and commercial; but these were few in number, and, as a rule, instead of aiming at purposes of solid and lasting advantage, were employed mainly for mere conquest or greed. But the Catholic Church is wiser than Gentilism. It has been pre-eminently her prerogative to draw men together, no matter how varied in gifts, or different in temperament or age or even race, to labor in union for their spiritual and even temporal interest.

Have men ever sought of her the light of science? or of art? or her aid against the despotism of power? What has been the course of action, the policy of the Catholic Church, but to band her scholars, her merchants, her freemen into guilds and brotherhoods? In her unions has always lain her strength. And what has she not accomplished by them? Where is the science she has not promoted? or the art she has not fostered? or the theory she has not matured? Look at her schools and her universities. Or where is the state under her full and free control that has not been raised to prosperity and happiness? Look at the republics and free cities and towns of the Middle Ages, with their varied industries and pursuits, with their guilds of artisans, tradesmen and citizens, with their franchises and their privileges; look at these homes of peace, the refuge of the student and the freeman, where all enjoyed in common the fullest measure of religious and civil freedom compatible with the public weal, and then say whether the Church has not well known how to league men together in self-defence or self-improvement.

I dwell on this view of the Middle Ages designedly. It gives us the key-note in analysing all social problems, in harmonizing all social discord. For the great social development of Christen-

dom at this—commonly styled the golden—age of the Church, was the age of chivalry, of noble feelings, of lofty ideas, of pure civilization. It is worthy of our study ; it has always been the favorite field for the dreams of poets, or the reveries of philosophers, and it is just in these Middle Ages that we can best understand the associating and assimilating power of the Church.

Do you seek to know the source of this power in the Church, the secret of her influence in winning over so many great and noble souls to learning and to holiness? The question is very natural, and the answer is equally as plain.

The Church bids all men alike, no matter what their condition in life, no matter what their desires or aspirations, to come to her in trust, to gather around her altar, and here at the home of the God of truth, within her holy of holies, at the feet of the Redeemer of the world, here within her temple—rich repository of all on earth that is most beautiful, most majestic, most sublime; here in the cradle of the arts, where vie with one another the masterpieces of human skill developed by genius, of genius illumined by divine truth; here within the store-house of tapestries, sculptures, bronzes, marbles, gems, of the pictures and statues of the world's greatest men, of saints and prophets and martyrs, of their likenesses on the walls, on the ceilings, under foot, in the chapels, over the altars, everywhere throughout and throughin the hallowed spot; here amidst these treasures, these memories that reflect the eternal truths of ages, that speak of the sanctity and valor of heroes, of the piety and faith and generosity of their ancestors, whose ashes mayhap lie enshrined around them; here she bids them come, here she hearkens to their prayers, here she tells them lay their offerings on the altar of love—of brotherly love, of truth. What do they ask her for? They ask for an inspiration. What do they get? They get a benediction, and with it an inspiration from on high, and a benediction of a pure and holy purpose; they set about to devote their lives, with all the powers of their mind and heart and soul, to the service of truth, the artist with his pictures, the poet with his fancies, the scholar with his studies, and the priest or the layman with his virtues.

This is the purpose of society life—to unveil the truth; its means—religion, faith, labor, and self-sacrifice. Now, do you recognize the secret of her power? how the Church, ever self-consistent in

her aim to civilize man, is everywhere founding societies for his improvement, schools for his intellectual development, guilds for his moral interests, asylums for his physical ailments, churches and missions for his spiritual welfare, a stupendous union everywhere throughout Christendom of many associations, all with their own special ends, varying greatly, maybe, in detail, yet all working intelligently and continually under one common guidance—religion, towards one common end—the perfection of man.

This is the chief and ultimate end of all society life. I have dwelt, perhaps, over long on this presentation of society life in the Catholic Church, but the theme is attractive in displaying the wonderfully brilliant, yet solid, results of systematic co-operation when guided by religion; and it seemed even necessary to-night to show you that this Society, in venturing on, I believe, a hitherto unknown path in social development in this country, must bear well in mind the necessity of understanding thoroughly the fundamental policy of the Church in creating, classifying and directing the various elements among mankind before attempting to write or study her history, that is, we must recognize that she first inculcates among men the truths of revealed and natural science, and then she establishes her societies and brotherhoods of citizens, scholars and workmen, in a word, that she first makes men Christians, then students. We must first be Catholics.

I noted above that, as far as my knowledge ran, this Society is the first one distinctively Catholic ever to be founded in the United States for purely historical researches. I have never heard of any prior to it. However that be, the question now is, What does this Society propose to itself to do? What is its special aim? its plan? I answer, whoever would venture to build, must first clearly fix upon some plan before attempting to gather together the materials for his building; and so, I may say, whoever would study the history of the Catholic Church in this country, must first gather the many details which concern her history here, her first planting of the Faith, and her subsequent successes and losses. Now, where so numerous and so diverse must necessarily be the details of so vast an undertaking, that has aimed to Christianize not a single petty State, with its few square miles of territory, but the union of all the States reaching

from ocean to ocean; that has aimed to convert not merely one tribe or people, but all tribes and all peoples within its borders, peoples not only varying in degrees of civilization, but of different tongues and customs—now what man alone could venture on so huge a task? Who else but an association of many men, of earnest, intelligent and faithful co-laborers, could attempt with any chance of success a work so varied and so immense?

For whether we consider the extent or magnitude of the labors of our Catholic forefathers, or the various phases of their activity, we will be at a loss at which most to marvel—their wonderful successes, in spite of drawbacks of every kind, or their perseverance amid so many difficulties, or the faith and piety that could fire their souls to such heroic deeds.

Time will not allow me to touch, except briefly, even on a few of the very many salient points of interest in our American Catholic history. I will not go back so far as the landing of the first Christian missionaries on American soil, in 1492; nor to the founding of the first great Catholic university in the Northern Continent, in 1551;* nor to the ordination of the first native

* Luis Fernandez Guerra y Orbe, in his work entitled *D. Juan Ruiz de Alarcon y Mendoza*, medaled by the Real Academia of Spain, and printed at its expense at Madrid, 1871, at pages 9–10, says that the Emperor Charles V., by decree dated September 21, 1551, ordered a university to be founded in the City of Mexico, that the solemn opening of the same took place January 25, 1553, and that the one who chiefly is deserving of the honor of having planned and executed this idea of establishing a great seat of learning in the New World, which should rival Salamanca and Alcalá, was the Augustinian Father Alonzo de Veracruz, afterwards the first teacher of the Holy Scriptures in the same university of Mexico.

Guerra's words are: "*Fray Alonzo de Veracruz ideò, promovì con el virey Mendoza y agità la fundacion de la universidad mejicana,*" etc.

I should, perhaps, add that this university was not the first founded in the Americas. The University of Lima, in South America, dedicated to St. Mark and started by the Dominicans, in 1549, was recognized by royal decrees of May 12th and September 12th, 1551, thus antedating the University of Mexico by a few months.

See also *Coleccion de documentos ineditos*, etc., by Don Luiz Torres y Mendoza, Madrid, 1867, pp. 31–32, for much information regarding the foundation of these two American universities, and also Baluffi *L'America un tempo Spagnuola*, etc., Ancona, 1844, pp. 88–95, for details concerning these two universities, besides other schools for the Indians, and

North American priest, about 1650;* nor even to the intervening periods, when Englishman, Spaniard, and Frenchman were racing wildly for the possession of this fair Hesperian garden; but I will merely glance back a hundred years ago, when the Catholic Church in these United States numbered only a few places of worship, possibly a half-dozen scattered far and wide along the eastern sea-board, when Catholics numbered only about twenty-five thousand souls, and for this little flock there was not even a bishop (the first bishop, the Right Reverend John Carroll, being consecrated August 15, 1790), and but only about twenty-four priests in all to serve them. There were no Catholic schools, except one here in Philadelphia, connected with St. Joseph's Church; no convents, no asylums; the Church was weak and struggling

the books, catechisms, grammars, etc., written for their use by the early missionaries and civilizers.

* The only mention I have ever discovered regarding the above priest is found in Du Creux's *Historiae Canadensis, seu Novae Franciae Libri decem*, published at Paris, 1664. His words are: "*Obtulit hic idem annus [that is 1650] summo Deo primitias gentis Iroquice, regenerato per Baptismum eo, quem supra se Gallis ultro dedisse vidimus, ante quinquennium; nisi si primus Iroquiorum omnium, qui in Summi Pastoris alumnis numeratus sit, censendus est is qui etiamnum in Hispania superstes, ex ea gente parvulus abductus in terras regis Catholici, dicitur in venerabili Patrum Augustinianorum familia feliciter militare Deo, jam sacerdos et scilicet summa eruditione. Qui si forte in nostros hosce Commentarios inciderit, non dubito quin jucundissime lecturus sit quo de homine populari itidem in Jesu Christi familiam per lavacrum regenerationis adscito subjecimus.*"

From Father Du Creux's words it appears that this priest was of the Iroquois race, that he had been captured when a child, had been taken to Spain, received into the Augustinian Order, become a priest, and was respectable for his learning.

Mr. John Gilmary Shea, from whom I have received much valuable historical information on this point, says that this priest must have been captured as far back as 1623, or thereabouts; that the French in Canada have never succeeded in getting an Indian priest, and that the Jesuits now [1875] have a Father belonging to the tribe of the Delawares.

Frequent searches in the libraries at Rome and in Spain for more particulars regarding this Iroquois priest and Augustinian, have had no other result than to merely verify Father Du Creux's statement, as given above.

almost for existence against the persecutions of Puritans in New England, of government tyranny in New York, and the bigotry of the Established Episcopal Church in Maryland.

In Pennsylvania only does there seem to have been a chance to live free of systematic and legalized persecution.

I would not wonder much were some aged man, here within the very reach of my words, to rise up and exclaim, "Yes, I well remember the condition of the Church at the time you refer to, a little prior to the beginning of this present century. I myself have seen the venerable John Carroll, the first Catholic bishop in these United States; he died in 1815, only seventy years ago. I remember that in all the United States there were but five churches open to divine worship—three in Philadelphia, St. Joseph's, St. Mary's and Holy Trinity; one in New York, St. Peter's; and one, St. Peter's, in Baltimore." In Pennsylvania, it is commonly stated, the Catholics numbered sixteen thousand, in Maryland seven thousand, and elsewhere scattered about fifteen hundred. Yet now who can number the multitudes within her fold? Where, in 1790, there was but one bishop, now there are seventy-seven;* where only five churches, now nine thousand four hundred and twenty-eight places of worship; instead of twenty-four priests, we now have seven thousand and forty-three; instead of no schools, three thousand one hundred and twenty-eight universities, colleges, academies and parish schools; where at that time there were no hospitals, now we have four hundred and twenty-six foundations for the relief of the sick, the orphan and the homeless, while the number of Catholic souls is variously put at from seven to ten millions. Truly the tiny seed of the Faith has not fallen on stony ground, but in fertile soil, and the harvest has been exceeding great. You yourselves have been witnesses of much of this mighty increase. Yet why should one wonder at it? Is it not as natural for the Catholic Church to grow as for the sun to shine? or the tree to bring forth its fruit? Has not Tertullian most truly said that *every soul is naturally Christian*? Why, then, should not all men become Catholics? How can any man refuse to be one?

I have simply noted the chief events of the last one hundred

* See Sadlier's *Catholic Directory*, for 1886.

years. Time is too brief to go back to the days of the earlier Catholic missions, when every plain and valley of this vast continent, from Maine, in the far north-east, to Texas, to Mexico, in the south-west, down across the intervening chains of mountains, along the valleys of the Mohawk, along the Ohio and the Mississippi, in Florida, up to the borders of British (at that time French) America, everywhere almost has passed the Catholic missionary or the Catholic explorer.

Open your atlases and note for yourselves how river, and lake, and mountain, and headland have been christened with the names of Catholic saints and martyrs, how they speak in honor of the Mother of God, or of some Christian doctrine. Silent, yet enduring, records of the olden Faith, of the faith which began in Jerusalem under the Cæsars of the East, which thrived under the Christian kings of Europe, and now thrives anew amidst the republics of the New World.

But if the material progress of the Catholic Church in this country has been marvellous and far beyond any parallel in story, the variety of her active life causes no less wonder. As in Jerusalem, on Pentecost day, were gathered together peoples from every clime, so here at a late important assembly, a few months ago, of the Catholic Church, the Third Plenary Council at Baltimore, were represented congregations of the faithful claiming kinship with nearly every people of the civilized world. Yet why should we limit their descent when there were representatives of Africans, of Asiatics, and even of the aborigines of America? But this is not so very strange. For what people is there that does not know the Catholic Church to be its friend? Or where can a man—be he rich or poor, or king or serf, or learned or ignorant—feel so much at home as at the altar of the true God? But the variety of the membership in the Catholic Church is equalled only by the variety of her works. I will not mention those who have been famous in the department of letters, nor in civil positions. It would take too long to specify where none have been exempted. Enough to know that everywhere, whether in the peaceful walks of civil life, in the chairs of science, in the studios of artists, in the assemblies of statesmen, in the halls of justice, or even on the field of battle, there (our annals say) have Catholics ever been found at the front. May we not, then, again

say with Tertullian: "*We [Catholics] came but yesterday, and yet we have filled your cities, your towns, your fortresses, your council-halls, your senates, your tribunals. We leave you only your temples.*"

What, too, have not been the developments in our midst of the nobler, the more refining and more perfect phases of her character? the religious orders and congregations of pious men and women, all aiming at succoring their neighbor, some by prayer, or teaching, or tending the poor, some one way and some another, and —? But I must pass along and declare that it is not alone the triumphs of the Catholic Church that form the chief argument of her greatness. You will understand me. It is not the prosperous voyage that tests fully the seamanship of the sailor, nor the staunchness of his craft, but the storm, the warring elements of heaven and sea, that bring forth and prove the good qualities of the steersman and the trustworthiness of his bark; and so we say that the divinity of the Catholic Church—the bark of Peter—is tested not so much by her thriving in the sunshine of power, nor by her growing lusty and strong under the smiles of Cæsar, but by her endurance under suffering, her recovery after defeat. For to prosper where fortune leads may be merely human, but to grow strong in adversity is wholly divine. If the American Church has had her periods of triumph, so also has she had her full measure of affliction and sorrow, of persecution from bad men without her portals, and of scandals from bad men within them. Not long ago, not so many years ago but men still living, perhaps even here present with us to-night, may remember, the Catholic Church in this country—in this land of freedom, in the nineteenth century—the age of so-called enlightenment, was grossly maligned and inhumanly oppressed almost beyond what is credible except to those who have witnessed it. In 1834, at Charlestown, Massachusetts, at the dead of night, on August 11, did bands of armed ruffians break down the doors of a peaceful community of women—of Ursuline nuns; these were driven forth from their quiet home; their pupils scattered, and their convent and school-house burned to the ground. Again, no farther back than 1844, here in Philadelphia, on Wednesday, May 8, were convents, churches and school-houses burned by an infuriated mob, their inmates driven into concealment, their lives

threatened and their property ruined. Again, about 1854, arose a party of self-styled patriots, fanatics would be a far more appropriate term, bent on repeating the infamies of their predecessors, had not the strong arm of the law, and perhaps the still stronger voice of popular disapproval, crushed them dishonored from public gaze; and even no longer ago than last year, in the autumn of 1884, the defeat at the polls of a powerful and popular candidate for the chief office in the gift of the nation by a still more powerful and popular one was brought about by the old-time spite and venom and obloquy against the Catholic Church* displayed by one of his admirers.

Nor is it unknown to you that the Church is even yet most grievously maligned, that she is often styled the arch-plotter against our religious and civil liberties, that she is charged with seeking to hand over our beloved land to a foreign power, that, it is said, she is opposed to the education of the masses, is the enemy of public schools, of the Bible, that every Catholic is an idolater, every priest an emissary of Satan, every nun a victim of priestcraft and wild delusions, and, in a word, that if anything goes wrong in church or state, it is surely set down as the result of some Popish conspiracy, and then usually follows infringement of our civil rights and misconstruction of our motives, even our most innocent ones. It is pretty much the same as to say, "Tolerate all errors, approve all nonsense, let Buddhism with its idols be protected, let Mormonism and its gross breaches of public decency be legalized, let Fetichism with its unclean and horrible rites flourish. America shall be the home of the pagan, the sensualist, the libertine, but shall never be the home of the Christian."

You have been witnesses of her sorrows as well as of her victories, yet who has kept account of all these vicissitudes of her joy not unmingled with pain, of her defeats not unsupported by triumph? Who has cared for these? Yet I have given you to-night but a faint, a very faint outline of her history. What, too,

* The Republican candidate for the Presidency of the United States, the Hon. James Gillespie Blaine, is said to owe his defeat by the Democratic candidate, the Hon. Grover Cleveland, chiefly to the ill-timed and utterly unwarranted charges against Catholics made by one of his partisans, a Presbyterian minister named Burchard.

must be the details of this long and glorious record? It must be said, I fear, to our shame, that in so far as is concerned a care for the past, we Catholics have, as a rule, shown a grave neglect, an utterly inexcusable neglect for some of our best and holiest interests. We patronize most readily every writer except the Catholic; it is a common cry that we neglect our own. Now, then, you ask: What is the task this Society has set about to do, that has brought together into one fellowship men of varied pursuits and tastes, the cleric and the laic, to join their forces, and by instant and sympathetic co-operation to seek to repair, in so far as may be given them, the past inaction? I reply that now, for the present, our preliminary work will consist chiefly in the rescue, if not too late, from loss or oblivion of whatever records may yet exist of the origin, the progress, and the vicissitudes of the Catholic Church in these United States, but principally in Philadelphia. This is what we are bending all our energies to accomplish; to gather with reverential care the memories and traditions of the pioneers in the Faith, the examples of their piety, their zeal, their learning, the historical details of our missions, churches and schools—to discover, in a word, how the mustard-seed of yesterday has grown into a mighty tree to-day, beneath whose grateful shade, that reaches to the farthest boundaries of this continent, have been assembled men of every condition of life—the scholar, the priest, the workman, the artist, the hero.

Is not this task of ours a noble, a most honorable one? And if by our efforts to fulfil our task we succeed in inspiring in others an earnest love and reverence for the Faith that has worked such wonders, is not this even a still nobler end? And, if besides the purposes I have mentioned, you yourselves be led by sympathy, by a love for scholarly work, to throw in your fortunes with ours and become fellow-workers in our task, a task that cannot fail to redound most honorably to Faith and fatherland,—I put it so designedly,—will not our greatest, our noblest glory be this—that in cherishing true historical studies we will aid morality, in aiding morality we will foster religion, in fostering religion we will promote the best interests of our fatherland, and thus the better the scholar, the more earnest the Christian, and the nobler the patriot.

The Origin of Historical Societies.

[Read before the AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA on the evening of April 30th, 1885, by MONSIGNOR ROBERT SETON, D. D., and published in the CATHOLIC WORLD for July, 1885.]

"Time antiquates antiquities, and hath an art to make dust of all things."—SIR THOMAS BROWNE.

One of the sure signs that a people is advancing towards a higher state, in which letters, arts and sciences may ultimately flourish, is when a feeling is born among them to perpetuate the memory of former days and to interpret the origin and meaning of ancient things. Then history begins; and the spirit of history will associate men of similar and conservative tastes—men of patriotism and religion—to preserve the records of the past, to confer upon present occurrences, and to form a rallying-point for future generations. This is the beginning of historical societies; and whatever truth there may once have been in the melancholy words of the old antiquary who has suggested to me the motto of this essay, the enlarged views at present entertained about the benefits of association and the division of labor, and the universal diffusion and almost absolute perfection of the art preservative of all arts (printing), allow us to combat Time itself and dispute the assertion of the "Urn Burial:" "There is no antidote against the opium of time, which temporally considereth all things; our fathers find their grave in our short memories, and sadly tell us how we may be buried in our survivors. Grave-stones tell truth scarce forty years."

Probably the first example of a historical association was the society of the Argonauts. Some writers of an original turn of mind believe that this famous expedition, which was undertaken about one thousand years before Christ, consisted of a number of

young knights under one celebrated leader, banded together to explore the Euxine with the mingled objects of curiosity and traffic; and that upon their return to Greece they continued their companionship in order to combine their common experiences, sift their various impressions, expose to view the many strange curiosities they had brought back with them, and by the public recital, in the midst of a hall (or be it temple) filled with trophies, of their wonderful adventures, promoted among their countrymen the spirit of geographical discovery and historical research. Their corporate seal can no longer be found, but Shakspeare has preserved for us the legend which it bore :

“We are the Jasons; we have won the fleece.”

At such a period of a people's existence the loss of an authentic record of earlier times, and the destruction of old monuments, is always keenly felt, and when expressed, is generally coupled with at least an implied regret that no means had been found to preserve them. Thus the inspired writer, three hundred years before the Christian era, after having praised men of renown and his fathers in their generation, mournfully concludes : “And there are some of whom there is no memorial, who are perished, as if they had never been ; and are become as if they had never been born, and their children with them” (Ecclesiasticus xlv., 9); and thus also the Augustan poet sang :

“Vixere fortes ante Agamemnona
Multi ; sed omnes illachrymabiles
Urgentur ignotique longa
Nocte, carent quia vate sacro.”

—HORACE, *Od.*, iv., 9.

A house and garden in one of the suburbs of Athens, enclosed by a wall and having the grounds laid out in walks shaded by trees in which the nightingales made music—this was the original Academy. It is thought to have been so called from the name of its first owner, Academus. When his groves were bought by Cimon, the Athenian general, he adorned the place with statues and fountains and works of art, so as to convert it into a retreat for study and meditation amidst the charms of natural scenery and the luxuries of Hellenic refinement. At his death he left the garden to the public, and it immediately became a favorite resort

of philosophers. Hither Socrates was wont to repair to converse with his more intimate disciples; and here his most illustrious pupil, Plato, established that school of divine philosophy which took its distinctive name from the surrounding associations, and over which he presided for half a century. Although the speculative sciences were the principal objects of the Platonic Academy, yet the abundant erudition of its founder, the variety of topics treated in his writings, and the special pursuits of so many of his followers, who insisted that history was but philosophy teaching by examples, would seem to justify us in claiming it as the first historical society ever established outside the mythological cycle of the Argonauts and order of the Golden Fleece.

The "Itinerary" of Pausanias, which mainly refers to objects of antiquity in Greece, such as buildings, temples, statues, and pictures, and to mountains, rivers and fountains, with the popular stories connected with them, may be considered as a gift of the Academy to future societies, and entitles the author to be called prince of antiquarians.

Passing over into Italy, we find that the study of history and antiquity is cultivated with eagerness in the atmosphere of freedom. There Varro, and there also Tully, surrounded themselves with friends imbued with their own zeal for the memorials of past ages and the rational interpretation of the remains of other epochs. Both were founders of historical societies; and both, either by their published writings or their oral discussions on a very wide range of practical subjects, gave a mighty impulse to the study of history and antiquities among the Romans. Marcus Terentius Varro, whose accumulated wisdom in every department of knowledge distinguished him as the most learned man of his age, wrote, among other things, one work which commends him in a special manner to our esteem. It is his "Treatise on Ancient Things," which is divided into two sections—the Human Antiquities and the Divine Antiquities. From this source St. Augustine drew largely for his own admirable treatise "On the City of God." Marcus Tullius Cicero is too well known from his "Tuseulan Disputations" and his "Academic Questions"—the fruit of the *conversazioni* (as we might now say) held in his villas at Frascati, near Rome, and at Pozzuoli, in the vicinity of Naples—to need any further mention; but I would still observe

that he is most strongly stamped as a genuine antiquarian by his remark that the Laws of the Twelve Tables—whose language in his time was archaic, and most of whose provisions had long been obsolete—were of greater value than all the libraries of the Philosophers ("De Oratore," i. 44). The "Archæology of Rome," by Denis of Halicarnassus, in which he treats of everything relating to the constitution, the religion, the history, the laws, the public and private life of Rome; the "Acts and Sayings of the Ancient Romans," by Valerius Maximus, in which a miscellaneous amount of curious matter of historical interest is collected in nine books; the "Natural History" of the elder Pliny, in which, attributing a wider sense than moderns would to such a title, he furnishes a great variety of information on human inventions and institutions, and on the history of the fine arts; the "Attic Evenings" of Aulus Gellius, in which he throws a flaming light upon the history and antiquities of the Greeks and Romans—are some only of those classical works of that period which have been saved from the well-nigh universal destruction of ancient literature.

We know little of the Gymnosophists of India, of the Magi of Persia, of the Star-gazers of Babylon and Chaldea, of the Celtic Druids, and of the Egyptian Hierarchs, except that all seemed to have formed in their several countries so many associations of learning and to have been so many members of historical societies. A celebrated association of individuals for the cultivation of history and science was formed by the first Ptolemy, King of Egypt, in the city of Alexandria. Like the Athenian garden which has given the word *academy* to our language, the Alexandrian establishment etymologically survives in the word *museum*. A place dedicated to the Muses, in which poetry, history, and kindred subjects should be studied, and later any place where learning was pursued or which was set apart as a repository for things having some immediate relation to the arts and sciences, was anciently called a museum, from the Greek *mouseion*. The earliest institution which received this appellation was that one founded, as we have said, by Ptolemy Philadelphus about two hundred and eighty years B. C. The buildings of this famous institution were afterwards enlarged by the Emperor Claudius. It was so perfectly adapted for the pursuit of knowledge, and for

the comfort, dignity, and cultivated leisure of learned men under monarchical government, that the same plan, only with less magnificence, was adopted by other sovereigns in after ages. Strabo has left us a good description of the Alexandrian Museum (*Geogr.*, xviii. p. 794). It formed part of the royal palace, and contained cloisters, porticos, a public theatre or lecture-room for the more elaborate discussion of appointed subjects, and a large hall where the professors supped together and enjoyed their symposiums unmolested by the presence, and perhaps the criticisms, of the vulgar. The museum was supported by a common fund supplied from the public treasury, and the whole was under the direction of an archpriest, who was appointed by the king, and, when Egypt became a province of the Roman Empire, by the Cæsar. Botanical and zoological gardens and an aquarium were attached to this splendid establishment. The sciences of mathematics, astronomy, and geography were especially cultivated; but literary criticism, philology, history, and antiquities were also much studied. The Museum was subsequently transferred to the *Serapeion*, or temple of Serapis, in another quarter of the city, and continued to flourish until the end of the fourth century of our era, having existed altogether for upwards of six hundred and fifty years.

In the city of Pergamus, in Asia Minor, a similar academy of learning was established by its wealthy kings, who raised it to prosperity and fame throughout the East. A jealousy having sprung up between Ptolemy Epiphanes and Eumenes, king of Pergamus, about the libraries attached to their respective academies, produced a singular revolution, the effects of which are still perceived after the lapse of two thousand years. The Egyptian king, fearing, or pretending to fear, that the supply of papyrus would diminish on account of the large demand for that article to furnish additional volumes to the rival library,—of papyrus, which is a reed or water-plant growing on the banks of the Nile, upon the thin leaves of which, when cut in strips and glued together transversely, the ancients wrote, and whence we derive our modern word *paper*,—forbade the exportation of it from his dominions. Thereupon the historical society of Pergamus, equal to the occasion, invented a new and better material for writing upon—namely, the skin of an animal, generally a

sheep or a lamb, and prepared in a certain manner. It was called *charta Pergamea*, in compliment to the society. From it we derive our word *parchment*. When its use became general the whole perishable papyraceous manuscripts were transcribed anew upon this more durable substance, without which the works of ancient authors would have perished totally. *Vellum* is only a finer, smoother, and whiter sort of parchment, made of the skin of the calf—*vitulus*, "veal."

With the restoration of letters and classical learning in the fifteenth century the term academy was revived in Italy, whence it spread into other countries, but with a somewhat different signification from that which it had borne in former times. Then all the seven sciences of antiquity—viz., grammar, logic, rhetoric, arithmetic, geometry, astronomy and music—were comprehended within the range of encyclopædic knowledge affected by a member of one of the ancient academies, although even these had their specialists. At the Renaissance, however, learned men separated according to their particular tastes or bent of genius, to unite again with others of similar attractions and form together an academy. There were at one time no fewer than six hundred academies in Italy. Almost at the very beginning of this surprising ferment of scholars in the fifteenth century the learned, while united in one common and often exaggerated devotion to antiquity, divided themselves into two great schools—those who studied the philosophy and languages (Greek and Latin) of the ancients, and those who sought after and explained their monuments and literary remains, being less interested in the style than in the facts which these contained. Thus rose up on the one side the school of philosophers and humanists of which the Platonic Academy at Florence was the first in point of time and the chief in regard to merit; and on the other side the school of historians and archæologists of whom the Roman Academy was the proud exponent. At a later period, and at first almost exclusively among the English-speaking races, a distinction was drawn between an academy and a society; the former being a place where the belles-lettres or fine arts—music, painting, sculpture, architecture or poetry—were cultivated, and the latter one devoted to history, archæology, or the sciences. In this division a society ranks higher than an academy, in so much as the pursuit of that

which can instruct mankind in useful knowledge and add to the conveniences and comforts of life is always nobler than that which, however pleasing to our sense of the beautiful or however strongly appealing to the pleasures of the imagination, can serve but for the entertainment of a leisure hour. Compare, for instance, in general usefulness and elevated aim the Royal Society of England, chartered in 1662, for the promotion of mathematical and physical science, of natural and experimental philosophy, with the Royal Academy, incorporated in the year 1768, for the purpose of cultivating and improving the arts of painting, sculpture and architecture. There *is* no comparison.

The oldest society in Europe devoted to historical studies and antiquarian researches is the Pontifical Society of Archæology at Rome. It was naturally in the "Eternal City" that, at the dawn of the Renaissance, the study of antiquities and ancient history was first taken up. Two Italians were particularly engaged in this resuscitation of the past—Petrarch and Poggio Bracciolini. The former was often moved to tears by the sight of the crumbling ruins of Rome, and, wandering alone by moonlight in the chaotic Forum, or sitting by day beneath the shade of some tree growing in soil which ages and neglect had accumulated upon the palace of the Cæsars, he brought back to life in his excited imagination the presence of a mighty people and formed intentions of restoring, at his own expense, some of the monuments around him. It is chiefly as a poet and Latinist that Petrarch is known; yet his familiar epistles and innumerable passages of his Latin poems reveal how much more deeply he was moved by the spirit of history than touched by the grace and beauty of a sonnet; and although the title of poet-laureate and the ceremony of coronation were revived for him on the Capitol on the 8th of April, 1341, it was rather an occasion, by recalling the deeds of the past, to kindle hope for the future and enthusiasm for the Seven Hills and the majestic ruins of Rome, than to confer upon any individual, however renowned, the reward even of an intellectual triumph.

Poggio Bracciolini went to Rome about the year 1402, when Boniface IX. employed him in the Papal chancery as one of the apostolic secretaries—a position which he held for fifty years and under eight successive Popes. The Sovereign Pontiffs were in

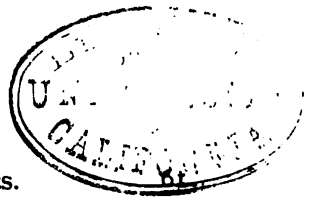
sympathy with the great revival of studies in the fifteenth century, as is shown, to mention only one of many proofs, by the high and sometimes eminent honors, important and always lucrative offices, conferred by them on account of scholarship and literary merit. Poggio, turning his thoughts

"To Latium's wide champaign, forlorn and waste,
Where yellow Tiber his neglected wave
Mournfully rolls," (Dyer, "*Ruins of Rome*")

made excavations at Ostia and in the Campagna around Rome, and in one of his letters describes his country-house as adorned with statues and other antiquities which he had collected in various places. His merit as a historian and archæologist rests mainly on his treatise—one of his best works—"De Varietate Fortunæ," in which he indulges at the very beginning in a vision of the past, and sadly contrasts the miserable remains of fallen empire with the Roman magnificence of a thousand years before. It was in the last days of Pope Martin V.—that is, about the year 1430—that this discourse was composed. It was then, as Gibbon has described it, that "the learned Poggius and a friend ascended the Capitoline Hill, reposed themselves among the ruins of columns and temples, and viewed from that commanding spot the wide and various prospect of desolation. The place and the object gave ample scope for moralizing on the vicissitudes of fortune, which spares neither man nor the proudest of his works, which buries empires and cities in a common grave; and it was agreed that, in proportion to her former greatness, the fall of Rome was the more awful and deplorable." ("*Decline and Fall*," vol. viii., p. 207.)

The Roman Academy, which still exists in usefulness and splendor, was subject at its birth to some mishaps which delayed its growth and withdrew from it the favor of the reigning Pope. About the middle of the fifteenth century a learned professor in the Roman University, Pomponius Lætus, a bastard of the ducal house of San Severino at Naples, gathered around him a number of young men, admirers, like himself, of the ancients and their remains. With these he formed a historical association called the Roman Academy, which met regularly in his dwelling on the Quirinal. The Academy was soon accused of being a centre of

licentiousness, treason, and impiety, and when the rumors culminated in a specific charge of conspiring to dethrone the Pope and restore the pagan religion, strong measures were taken against it. During the carnival of 1468 twenty academicians were arrested and imprisoned in Castle Sant' Angelo, the rest saving themselves by a precipitate and (as some argued) a guilty flight. Leto, however, who was then absent from the city, voluntarily returned to Rome and stood his trial. He and his companions were finally set free, and the graver charges against them were declared not proven; but it can hardly be said that they received an honorable acquittal. This episode is sometimes yet spoken of among the erudite as a brutal example of antagonism between the Papacy, upholding ignorance and barbarism, and the Renaissance, the representative of learning and civilization, the very title of one of Hallam's chapters, "Paul II. persecutes the learned" (Hist. Lit., vol. I., p. 165), showing the hold such an unjust opinion has still upon men otherwise worthy of respect. Hallam has the boldness to say of the Roman Academy: "Paul II. thought fit to arrest all this society on charges of conspiracy against his life, for which there was certainly no foundation, and of setting up pagan superstitions against Christianity, of which, in this instance, there seems to have been no proof." As regards the charge of treason, the reader is referred to the great work of Tiraboschi, where it is amply discussed; but concerning the other and more serious charge of impiety, in which even the infidel Gibbon must have believed when he wrote, while treating of the use and abuse of ancient learning, that "some pagan votaries professed a secret devotion to the gods of Homer and Plato," and referred in a note to this very Academy, additional testimony was brought to light a few years ago, quite unexpectedly, from the gloom of the Roman Catacombs. The excavations among these underground and early Christian cemeteries, carried on so successfully by the celebrated archæologist, De Rossi, under the patronage of the late Pope Pius IX., led to the reopening and, as it were, the re-discovery of some parts which had been visited in the fifteenth and sixteenth centuries by a few, but the precise location of and entrance to which had since been choked up and concealed by the *débris* of the Roman Campagna and forgotten even by the peasants.



ORIGIN OF HISTORICAL SOCIETIES.

“The names of Pomponio Leto and other *literati*, his associates in the famous Roman Academy, may still be read in several places of various catacombs, written there by themselves, with the addition of their title as ‘*Unanimes antiquitatis Amatores*, or ‘*Perscrutatores*. . . .’ Platina also says that the motive which induced his friends and himself to visit these subterranean places was a religious one; but it is unfortunate that the inscriptions which they left behind them do not confirm this statement. On the contrary, when taken in conjunction with what is known of the history of the writers, they suggest or strengthen suspicions of another kind. Those who are familiar with the literary history of that time will remember how the Roman Academy fell into disgrace with the Sovereign Pontiff Paul II., on suspicion both of being affected with heresy and of conspiring against the government. One of the grounds for the first of these charges was their pedantic conceit of taking old pagan classical names in place of their Christian ones; but it has always been a matter of controversy how far the charge of conspiracy was really supported by evidence, and Tiraboschi hardly mentions any appreciable ground for it at all. We are not here concerned with the religious or political integrity of the Academy; yet, in elucidation of an obscure point of history, it is worth while to mention that the name of Pomponio Leto is found in these newly-discovered memorials of him, with the title of *Pontifex Maximus*, *Pont. Max. regnans*; that another member, calling himself by the name of Pantagathus, is described as *Sacerdos Academiæ Rom.*; a third is *Æmilius vatum princeps*, and to some of the names other titles are added which show the dissolute habits of the academicians, and that they were not ashamed to perpetuate their own memories as lovers not only of pagan names, but of pagan morals. Another circumstance, too, ought not to be overlooked—viz., that whereas the names of the friars and others who ‘came to visit this holy place’ are found in the chambers and galleries nearest to the staircase, these ‘lovers and investigators of antiquity’ uniformly left records of their visits in the most distant and inaccessible parts of the cemetery. But whatever may have been the moral and religious character of this association, it must at least always remain a matter of profound regret and surprise that men whose lives were devoted to the revival of learning, and of whose

chief it is particularly recorded that he applied himself to the elucidation of Roman antiquities, 'which were then being disinterred,' should have been familiar with these earliest monuments of the heroic age of Christianity, and yet never have felt sufficient interest to excite them to investigate their history or to publish anything at all about them. Whatever they may really have believed, we cannot wonder at the charge brought against them by their contemporaries, and which we find addressed to one of them by a Bishop even after their acquittal—that they were more pagans than Christians." (Northcote and Brownlow, *Roma Sotteranea*.)

The Academy, purged of evil members and corrected in its chief, rose up again during the pontificate of Paul's successor, Sixtus IV. The Emperor Frederick III., visiting Rome, granted many privileges to the Academy by a diploma which was read amidst great enthusiasm on occasion of the first celebration of the foundation of Rome (B. C. 753), which took place on the Capitol on April 21, 1483, and ended with an imperial banquet. This historic *fête*—still sometimes called, with a lingering trace of pagan thought, the birthday of Rome—has continued to be kept ever since; and I would refer anyone asking for the *rationale* of such a celebration to the eloquent discourse, entitled *Roma Aeterna*, pronounced on one of these occasions by Cardinal Manning, and published in a volume of his *Miscellanies*.

Outside of Italy, and particularly in France and Germany, the study of antiquities was eagerly pursued; but the earliest society for historical studies and the preservation of ancient monuments, founded north of the Alps, was the Society of Antiquaries in England. It was begun in the year 1572 by a few eminent scholars, and continues to be one of the very best societies of its kind in Europe, for the rank and erudition of its members, for the number and costliness of its publications, and for the zeal with which it has suggested and furthered the study of native history and the preservation of antiquities in all countries throughout the world to which the power of Great Britain has extended. In France the oldest society for the study of history and antiquities is the Académie Royale des Inscriptions et Belles-Lettres, established in 1663, in the reign of Louis XIV. In 1701 this Academy was placed upon a new and more extended foundation and

its title changed to Academy of Inscriptions and Medals. From this date it published every year a volume of memoirs, many of great value, until it was suppressed in the year 1792. After the Revolution it was re-organized, and now forms part of the French Institute. The Royal Academy of Spanish History was commenced as a private association at Madrid in 1730, but was incorporated by Philip V. in 1738, and has published some interesting transactions. An Academy of Portuguese History was established at Lisbon in 1720 by King John V. Germany, Russia, Denmark and Sweden have all some distinguished academies, which, although later in the field of historical and antiquarian research, have done good service to archæology.



A BRIEF ACCOUNT

OF THE SOCIETY CALLED

"Sisters of Jesus and Mary."

[Read before the AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA,
on February 1st, 1886, by FRANCIS X. REUSS.]

IN the year 1816 God inspired the Abbé Coindre,—a missionary of the Diocese of Lyons, and, later, Grand Vicar at Blois (the history of whose life is in preparation at Le Puy, Upper Loire, France),—with the design of founding a society of Religious, the members of which would devote themselves to the instruction of the forlorn children and orphans left in a most wretched condition by godless parents. From among the faithful souls who flocked to him the Abbé Coindre had selected a number whom he deemed chosen by God to act as instruments in the enterprise he meditated. Several pious ladies readily responded to the call of the zealous priest and enrolled under the name of "Association of the Sacred Heart." They began at once their charitable ministry, and their sublime acts of generosity and heroic devotedness soon yielded good fruit. But, contrary to their ardent desire, the fervent associates were compelled to yield to various unexpected impediments and to leave the little orphanage, with its rising industry of flower-making, in the charge of the Sisters of St. Joseph, reserving for themselves the right of contributing to its increasing prosperity by their generous donations.

Four years had elapsed since the first attempt. Among the first members of the Association of the Sacred Heart several had been called by God to tread a special pathway in life. Pauline

Marie Jaricot, one of the number, had been elected by Providence to become the foundress of the "Propagation of the Faith" and of the Living Rosary; but the Abbé Coindre had not lost sight of his generous band, nor had he relinquished his favorite project. The obstacles which forced the Society to resign the orphanage into the hands of the Sisters of St. Joseph had disappeared, and the Abbé summoned the associates of the original Society and united them by the bond of religious life under the rule of St. Augustine. A modest little house was rented for a space of two years in the Quartier des Chartreux, in the city of Lyons. Poor children were sought and brought to the new home prepared for them. Shortly after, a new industry was started in the manufacturing of Lyons silk. Frames were introduced into the new establishment, and soon the girls of the orphanage were working and the home was self-sustaining.

The foundress of the Congregation was the Venerable Madame Claudine Chevenot, a woman of uncommon energy, eminent piety and incomparable charity, who was born at Lyons in 1774. It is related of her that during the "Terror" of 1793, two of her brothers, sound Catholics and Royalists, were detected, seized by the "Patriots," and sentenced to be guillotined. Madame Chevenot, who was then only nineteen years of age, took courage to solicit the favor of being admitted to her brothers in prison. "Yes, citoyenne," answered the president of the murderous tribunal, "on condition that you drink with me." So saying, he poured out a glass of liquor, and, drinking half of it, offered the dregs to her. The young woman grew pale and faint, shuddering at the thought of drinking the disgusting dregs; but brotherly love roused her energy, and, with the stern eye of the tribune fixed on her, seeming to gloat over her agony, she lifted the glass to her lips and slowly absorbed the remaining liquor, while the human monster laughed. The next day the two valiant brothers, with a group of noble victims, were cruelly shot at the Place des Brotteaux. Miss Chevenot followed her beloved ones at a distance, in disguise, with the hope of saving their dear remains, but she did not succeed; and the terrible shock told greatly on her delicate frame, and for the remaining years of her life she was afflicted with a nervous shaking of the head. The revolution of 1830-34, and the serious dangers it brought on the

new community, found Madame Chevenot no stranger to such scenes. She died in 1836, leaving to the community she had founded the inheritance of the most sublime lessons and virtues, and the example of her heroic generosity in responding to the call of God.

Under her administration, in 1820, the rising community purchased the beautiful property owned by M. Antoine Jaricot—father of Pauline Mary Jaricot—situate on the mountain of Fourvières. This spot ranks next to the mountains of Judea for the memorable facts of its history and the unrivalled beauty of its scenery. It was the bulwark of the Roman power in eastern Gaul, and the theatre of the indomitable constancy of millions of Christian martyrs. From the *Forum* (hence the name Fourvières) the blood of the martyrs gushed like a torrent, and tumbled from rock to rock until it rushed into the river Saone, which was dyed and swelled by the bloody stream.

The mother house—the cradle of the Congregation of Jesus and Mary—is on one side of the square (formerly the ancient Forum) which for centuries has been trodden by pilgrims from the four parts of the globe, directly opposite the once humble and glorious shrine, which is at present the magnificent basilica of our Lady of Fourvières. So near the hallowed sanctuary is the house of the Congregation that the Sisters can catch the strains of the sacred hymns, and see the soft glimmering of the tapers burnt in offering at the feet of the miraculous statue of “Our Lady of Fourvières.”

The park surrounding the convent is scattered with groves or chestnut and mulberry trees, with long shady avenues of lime trees. Groups of tall pines overshadowing the statue of some favorite saint, cross, or madonna, seem to keep watch over the solitude and religious silence of the place, while the royal foliage of the vine, the flexible bough of the honeysuckle, the syringa and the clematis, form a beautiful garment for the solid stone walls of the enclosure. From the terminus of the grounds the view is commanding; below lies the beautiful city of Lyons—the *City of Martyrs*—girded by the two rivers, Rhone and Saone; beyond lies a vast undulating campania, decked with vineyards and elegant villas. In the distance the snow-crested summits of the Alps rise. This lovely spot was, no doubt, in

olden time the summer residence of some wealthy Roman patrician, who found there the realization of the fairest dreams in the enjoyment of all that is grand and beautiful. In the vicinity is seen the Antiquille, the ancient dwelling-place of the Roman Emperors, where the tourists are admitted to visit the catacombs; where St. Pothin, Bishop of Lyons, and St. Blandina were martyred A. D. 177. In 1821 Madame Chevenot, who was known in religion as Mother St. Ignatius, had a spacious building erected for the orphans, under the title of "La Providence," in a remote part of the extensive property, and an academy was opened for a number of young ladies belonging to the wealthy families in the city. In the same year another academy was founded at Belleville (district of Saone and Loire), and another at Thordistrol, which was later transferred to the episcopal city of Le Puy in Velay.

The political disturbances of 1830-34, as previously mentioned, were times of severe trial for the Sisters. The "*Insurgés*" chose the mountain of Fourvières as their standing point for operations; they sacrilegiously established their barracks in the hallowed chapel; their black flag floated from the top of the steeple; from Bellecour square below the regular troops darted their bombs and bullets at the camp of the rebels. A detachment was directed to turn to the opposite side of the plateau and take the "*Insurgés*" in the rear. Believing the orphanage to be their barracks, they made a large breach in the solid stone wall, and would have sacked the building had it not been for the chaplain, who persuaded them that they were mistaken; but this place being the surest for them, they ordered the Sisters and orphans to shelter in the safest part of the house, while from the windows they fired against the rebels, who, enraged at this unexpected and sudden attack, directed their artillery against the convent; but after a few hours' resistance they could stand it no longer, and retired into the neighboring country, where they hid until they could safely enter the city and seek their poor hearths. It is attributed to the miraculous protection of "Our Lady of Fourvières" that the Sisters had not to deplore the loss of any of their members. An officer of the regular troops, examining the scene after the battle, remarked "that if he believed in miracles he would most certainly say that he had witnessed one, for," he added, "our

bullets were strong and numerous enough to pulverize the very stones of your building, and we have been aiming at it for three days." It is also stated that the artillerymen at Bellecour noticed with astonishment that the bombs directed at Fourvières seemed diverted from their natural course, and, hurried by some unaccountable force in an opposite direction, never reached even the precinct of the church of "Our Lady of Fourvières."

In 1842 a convent of these Sisters was opened at Remiremont, in Alsace, at the request of Bishop de Jerphanion, of St. Dié, the Department of the Vosges. About the same time Bishop Borghi, of Agra, East India, asked that a foundation be made in that far-off infidel diocese confided to his care. Cardinal de Bonald, Archbishop of Lyons, who was ecclesiastical superior of the Congregation, consented, and sixteen Sisters of the Order received his blessing and departed, bidding an eternal farewell to sunny France, for the purpose of devoting themselves to the conversion of the Hindoo children. No regular line of communication at this time (1842) existed between Marseilles and Agra. The history of the hardships endured on the journey of eleven months, of the crossing of the desert between Cairo and Suez, the passage of the Red Sea, where their sailing vessel met with contrary winds, would be very tedious.

On their arrival at Agra they were greeted with enthusiastic demonstrations by both the natives and the Europeans. They were led by the Bishop and Clergy to the Cathedral, where a "Te Deum" was chanted. Numerous convents have been founded since under Bishops Carli and Persico.* One academy, on Mount Himalaya, is resorted to by the daughters of the noblest English families settled in the East Indies.

In 1851 Bishop Hartmann, of Pata, and Ablegate of Bombay, made a foundation of the Sisters in that city, and since then several others were founded in adjacent towns.

During the year 1847 the Constitution of the Society now known as the Congregation of Jesus and Mary received the solemn approbation of His Holiness Pope Pius IX. In the letter Cardinal Isoard Vauvenargues, Auditor of the Rota, addressed

* Ign. Persico, Titular Bishop of Gratianople, *i. p. i.*, afterwards Bishop of Savannah, U. S.

to the Mother Superioress-General on the subject, that prelate says: "Whenever a code of religious constitutions is brought for approval under the examination of the Sacred Congregation, it is a rule to grant at first only a Brief of Praise, but considering the great amount of good already accomplished by the Sisters of Jesus and Mary, His Holiness was pleased to dispense the petitioners from the usual formalities and to grant at once the Brief of Approbation." This was an exceptional favor, and is kept sacred among the Sisters.

The year 1848 was marked by another terrible outbreak of civil war, which renewed the sad experiences of 1834, with still greater danger and loss for the mother-house at Fourvières. A great excitement pervaded the city of Lyons for a few weeks, and a strike was organized by the workers in the silk factories. No sooner had the Mayor proclaimed the French Republic, in the name of "*La Liberté, l'Egalité, et la Fraternité*," on the 25th of November, 1848—no sooner was this done than the turbulent mob began rioting. A troop of workers who gloried in the names of "Voraces," "Vautours" and "Ventres Creux," ascended the hill of Fourvières by night, burst open and pillaged the orphanage of the Christian Brothers, and proceeded to the orphanage of the Sisters of Jesus and Mary, under the pretence that the little silk factory owned by the Sisters prevented them from obtaining higher pay for their work in the city factories. They committed horrible depredations, tearing the pieces of silk, breaking the frames, venting their rage on the furniture, and heaping the remains in the yard to set them on fire. The plunderers spared nothing but the main building, and, on leaving at day-break one of the leaders cried out: "We are going to rest now, but we shall come back at night to burn the house. And I don't advise the nuns to wait, for their turn will come next."

Cardinal de Bonald ordered the nuns to leave the place in disguise and seek shelter among their friends in the city. It was only after six months that, peace and security having been restored, the Sisters returned to their desolated convent. This crisis preceded the founding of the new academy at Rodez (Aveyron).

In 1850 Canon de Vionnet y Montfort introduced the Order into Spain. The first colony was sent to Sant' Andre de Polemar, near Barcelona. Soon another house was founded at

Tarragona; a third, in Valencia, and, recently, a fourth in Barcelona.

In 1855 Mgr. Charles François Baillargeon, third Archbishop of Quebec, Canada (died Oct. 13th, 1870), solicited the favor of a foundation of the Sisters in Canada. At his request Bishop Bourget, of Montreal (died June 8th, 1885), who was on his way to Rome, visited Lyons and the convent of Fourvières for the purpose of presenting the petition and making arrangements; and in November, 1855, a colony of eight Sisters left for Canada. They arrived in December, 1855, at the Grand Trunk Station opposite Quebec. The whole population of the adjacent country had gathered to meet them, and a cortege of over sixty sleighs and other vehicles accompanied them to their new convent at Sauryon. Meanwhile, other foundations had been demanded in England. A convent was established in London in 1855, and another at Ipswich in 1860.

In Canada the Congregation has rapidly extended itself. St. Gervais got a convent in 1860; one was established at Trois Pistoles, Province of Quebec, in 1863, another at St. Michael, Province of Quebec, in 1865; a convent and academy at Sillery, in 1870, and it now has the Provincial House for Canada. There have been several houses founded in the United States,—one at Fall River, Mass., in 1877; one at Manchester, N. H., in 1883; and another at Woonsocket in 1884. The Superioress-General for the Sisters in America is Mother Marie St. Cyrille. Thus does God, who works in quiet and might, further His own designs in spite of persecution and wicked opposition, choosing the weakest and the humblest as the instruments in His hands.



WILLIAM PENN,

THE

FRIEND OF CATHOLICS.

[Read before the AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA,
on February 1st, 1886, by MARTIN I. J. GRIFFIN.*]

THE purpose of our American Catholic Historical Society of Philadelphia is amply disclosed by its title. Not only is our concern all that relates to our Church in this country, but in an especial manner all that relates to the history of the Church in our own city, and to that has the work of the Society chiefly been devoted.

Organized as we are to collect and preserve all that will tell the story of the founding and expanding of the Church here, it seems fitting that on our first manifestation of the work of the Society it would best accord with the object declared "especially" that of the Society—the elucidation and preservation of the history of the Church in Philadelphia—if I would speak a word in vindication of the memory of William Penn, the Founder of our State, and defend him from the aspersions cast upon his character as a friend of Religious Toleration.

If the history of our Faith in Philadelphia is ever to be written or its development aided by our Society, surely the first point of historical inquiry and patient and conscientious research must be the principles on which our State was founded, and how these principles and the professions according therewith were applied to the early Catholic settlers in the colony Penn established.

* Also read before the Friends' Evening Hour Club, of Germantown, December 7th, 1885.

Who should be lenient in judgment, tolerant in opinion and disposed to fair examination, if not Catholics, who above all others have suffered most reproach because the enemies of the Church have not examined into the truth of the statements alleged against her? Who should not idly speak in derogatory terms of the character or memory of any man unless the truth of history demand, and then judging only by the standard of the times in which the actor was a public character? Yet, in this have Catholic writers offended. They have done injustice to William Penn as the friend of religious liberty. He is charged with denying to Catholics that liberty of conscience which he proclaimed as the right of all who came within the lines of his "Holy Experiment."

Thus the minds of our people have been misled, and worse, our children are being taught that Penn and his people were bitterly hostile to our forefathers in the faith in our city. This, too, in Catholic histories, because our children cannot use other histories without being kept in ignorance of the deeds of Catholics in the settlement and development of our country and in gaining its independence.

If mine be the first words of vindication of the founder of my native city, and such as to show him to have been in act as in name—a Friend—they are so only because serious and patient and conscientious examination has convinced me that injustice has been done; not censurable injustice, because unknowingly, though carelessly done.

Our whole early history is but a romance, and rarely founded upon facts. The very first alleged fact, that in 1686—just 200 years ago—there was a Catholic priest resident in Philadelphia, is not true, and the Catholic writer who first started that historical tale is censurable because he perverted the fact upon which he built a story that has its life still longer lengthened as it appears in the recently issued "Life of Bishop Neumann."

We Catholics regard William Penn as a religious enthusiast, who contended for religious toleration or liberty when he was oppressed, and, when given the opportunity to establish a colony, proclaimed as the corner-stone of its structure the principles which he had advocated when oppressed for conscience sake.

While policy demanded that none should be by declaration "excepted" from the benefits of the principles he proclaimed, yet he was one loath to have religious liberty construed to cover Roman Catholics, or "Papists," as we were generally called in those days.

Though not excluding Catholics, we Catholics believe that we were not desired by Penn, that he spoke disparagingly of us for publicly exercising the rites of our Church, that his course and words influenced his followers, and that they thus made our position an uneasy one in the Province.

In fact, the Catholic opinion regarding Penn is best expressed in the words of Bishop Gilmour, the present respected Bishop of Cleveland, who, in a public discourse in 1880, said: "Even the gentle Penn had his fling at the Catholics."—[The Debt America owes to Catholicity, page 8.]

It is against this stain on Penn that I seek to show that there is no justification for any hesitation on the part of Catholics to express admiration for the Founder of Pennsylvania, nor any reason why his followers, "the people called Quakers," to use the old time words, should not be regarded especially as Friends.

But how did the Catholic misjudgment of Penn's character arise? From Watson, the annalist of Philadelphia. He relates that Penn wrote to Logan, in July, 1708, saying: "Here is a complaint against your Government that you suffer public Mass in a scandalous manner. Pray send the matter of fact, for ill use is made of it against us here."

Then continues Watson: "And in a subsequent letter he returns to it in these terms: 'It has become a reproach to me here, with the officers of the Crown, that you have suffered the scandal of the Mass to be publicly celebrated.'"

This, related by a Protestant, is the basis of the Catholic opinion concerning Penn.

The first extract is well founded. It appears in "The Penn and Logan Correspondence." Though dated 7th month 29th, 1708, Watson and the Catholic writers give the date as July 29th, forgetting that in 1708 September was the seventh month. This letter was sent by the hand of the new Governor—Gookin—by Penn to James Logan, his confidential secretary and friend. It speaks generally of such affairs relating to the young colony as

were of concern at the time, and such instructions as Penn might be expected to give by the new Lieutenant-Governor whom he was sending to the Province.

Recall Penn's troubles from 1692. Remember that all the settlers were not Quakers. Remember his financial difficulties, the people's ingratitude, the hostility of "the Hot Church party," and the efforts to dispossess him of his proprietary rights or to prevent him from disposing of them to the Crown. Remember that Mass was not allowed to be publicly celebrated in England; that his enemies invented lies, perverted facts, and misrepresented circumstances in order to obtain the mastery of him. The malcontents here reported everything to London; and Penn simply informed Logan: "Here is a complaint against your Government, that you suffer public Mass in a scandalous manner." Remember that in England the public exercise of the Catholic religion was not permitted. In all her colonies Catholics were "excepted" from the declaration that liberty of conscience should prevail; and even in Maryland, founded by Catholics, Mass was not publicly allowed even in Father Andrew White's time, and was prohibited by statute in 1692.

Pennsylvania alone did not "except" Catholics, and her statute books contain no prohibition of the public exercise of their religion.

But let us consider "the scandal of the Mass" charge. It is this alleged extract that I attack. I deny its authenticity. It has got into our Catholic histories from *Watson*, because about 30 years ago Henry de Courcy, a French Catholic journalist making a tour of America, wrote sketches of Catholicity in the United States for his paper; these were translated and published under the title, "History of the Catholic Church in the United States."

I deny the existence of "the Scandal of the Mass" (alleged) extract. It is not in the "Penn and Logan Correspondence." I have searched innumerable books for it, have examined a number of authorities, questioned those who have repeated the statement, and sought diligently, anxiously and faithfully to discover if Penn ever used the language. I can get no other or any farther back than *Watson*. My position might rest here when the evidence upon which Penn has been charged with "having his fling

at Catholics" is not verified nor discoverable. Proof must be produced before condemnation is pronounced. No indefinite "subsequent letter" is evidence. Proof, if it existed in Watson's time, is available now, and even more so in these days of historical research.

But let us examine the probability of any such language having been used. Even if it had, I claim that it is not a just judgment to take one sentence from a private official letter and hold it as destructive of a life-time of professions and practices totally at variance with the spirit which we Catholics might impute to one who would call the most consoling, the most efficacious and most cherished practice and belief of our faith—the scandal of the Mass, even though these were but the words in every day use. But let us see how Penn regarded Catholics.

From King Charles II. Penn received a grant of this land. He undertook to settle it upon a principle first practised in our country by a Catholic, Lord Baltimore—Religious Liberty. "For the matter of liberty and privileges I propose that which is extraordinary," wrote Penn to Turner, Sharp and Roberts, April 15th, 1681, as cited in Janney's "Life."

It was "extraordinary" to grant religious liberty in any of the colonies to "Papists and Quakers." Everywhere they were the banned and hunted people, and he who prayed that "the Lord guide me by His wisdom and preserve me to honor His name and serve His truth and His people, that an example may be set up to the nations," would be most likely not to do ill to those who were fellows with him in suffering, who with him were, at home and in the new land, persecuted and oppressed for conscience sake. But mere toleration would not satisfy Penn. He made religious liberty a right. All know of the penal laws of England against Catholics. They were used to oppress Quakers. He protested against this, but urged that the blow that he desired turned from his people should not fall upon others.

Penn was "a Protestant and a strict one, too," as he declared. He believed not the doctrines of "the Church of Rome." As a youth at Oxford he had torn the surplice from a fellow student because "it was a relic and a symbol of that Church."

For his religious principles he had suffered imprisonment and under laws designed to oppress Catholics. The law of 1582,

which imposed on "Papists" a fine of £20 a month for absence from the Established Church, and the law of 1605, giving the option to the Sovereign of accepting this sum or all the personal and two-thirds of the real estate of the accused, were used by the enemies of the "Quakers" to oppress them.

When the Parliament of 1678 was considering the laws against "Popery," it was proposed to insert an oath by which the penalty could be avoided. The Friends objected to the oath. They wished their word, subject to the penalty for perjury, to be taken. On the 22d of January, 1678, Penn appeared before a committee of Parliament in defense of the position of his people. His remarks give the key to his course towards Catholics, and deserve attention therefor:

"That which giveth me more than ordinary right to speak at this time and place is the great abuse that I have received above any other of my profession for a long time. I have not only been supposed a Papist, but a seminary, a Jesuit, an emissary of Rome and in pay of the Pope, a man dedicating my endeavors to the interest and advancement of that party. Nor hath this been the report of the rabble, but the jealousy and insinuations of persons otherwise sober and discreet. Nay, some zealous for the Protestant cause have been so far gone in this mistake as not only to think ill of us and to decline our conversation, but to take courage to themselves to proscribe us as a sort of concealed Papist. All laws have been let loose upon us, as if the design were not to reform but to destroy us, and that not for what we are, but for what we are not. I would not be mistaken.

"I am far from thinking that Papists should be whipped for their consciences, because I exclaim against the injustice of whipping Quakers for Papists. No; for the hand pretended to be lifted up against them hath, I know not by what discretion, lit heavily upon us, and we complain, yet we do not mean that any should take a fresh aim at them or that they must come in our room. We must give the liberty we ask, and cannot be false to our principles, though it were to relieve ourselves, for we have good will to all men and would have none to suffer for a truly sober and conscientious dissent on any hand."

To the charge that he was a Papist he replied: [Letter to Wm. Popple, Oct. 20, 1688.]

"If the asserting of an impartial liberty of conscience, if doing to others as we would be done by, and an open avowing and a steady practising of these things at all times and to all parties, will justly lay a man under the reflection of being a Jesuit or Papist of any sort, I must not only submit to the character, but embrace it too."

To Archbishop Tillotson, who reported him "a Papist, perhaps a Jesuit," he wrote: "I am a *Catholic*, though not a *Roman*. I have bowels for mankind, and dare not deny others what I crave for myself. I mean liberty for the exercise of my religion, thinking faith, piety and providence a better security than force, and that if truth cannot prevail with her own weapons, all others will fail her . . . I am no Roman Catholic, but a Christian whose creed is the Scripture." ["Hazard's Register," Vol. ii., pp. 29, 30.] "Two principles of religion I abhor: Obedience upon authority without conviction; destroying them that differ from me for God's sake." [Wm. Penn to Abp. Tillotson. *Ibid.*]

But that Penn could not object to the public celebration of Mass, take his testimony from his "Persuasion to Moderation:"

"By liberty of conscience I mean a free and open profession and exercise of one's duty to God, especially in worship." [Janney's "Penn," p. 280, 2d Ed. 1882.]

He cites instances of Catholics granting toleration, and asks: "Who should give liberty of conscience like the Prince that wanted it?" And again he repeats even more plainly: "By liberty of conscience I mean a free and open profession of that duty."

That was the "cause I have with all humility undertaken to plead against the prejudices of the times," said he; and shall I, a Catholic, withhold words of justice from him who pleaded that my forefathers in the faith were entitled, beyond all human laws, to enjoy "the free and open profession" of their faith and the practices of their religion? No.

He suffered for his creed and he suffered under laws intended to crush "Popery," and he had to be charged with being a Papist for even attempting to justify the wrong against him. His principles and his sufferings for them taught him "not to vex men for their belief and modest practice of their faith with respect to the other

world, into which province and sovereignty temporal power reaches not from its very nature and end."

Such were Penn's professions before the King of England granted him this land. How did he act then?

The Frame of Government granted Religious Liberty. The Great Law passed at Chester, December 10th, 1682, also proclaimed it.

"The Great Law declares: All persons living in this Province . . . shall in no way be molested or prejudiced in their religious persuasion or practice, or in matters of faith or worship."

Penn, in "A Further Account of the Province of Pennsylvania and its Improvements," says of the "Government:": "We aim at duty to the King, the Preservation of Right to all, the Suppression of Vice and Encouragement of Virtue and Arts *with Liberty to all People to Worship Almighty God according to their Faith and Persuasion.*" [*Pa. Mag.*, Apr., 1885, p. 79.]

Benjamin Furley, Penn's agent at Rotterdam, in his "Explanation concerning the Establishment of Pennsylvania," issued Mar. 6, 1684, says:

"And in order that each may enjoy that liberty of conscience which is a natural right belonging to all men, and which is so comformable to the genius and character of peaceable people and friends of repose, it is established firmly, not only that no one be forced to assist in any public exercise of religion, but also full power is given to each to make freely the public exercise of his own without meeting with any trouble or interference of any kind; provided that he profess to believe in one eternal God all powerful, who is the Creator, Preserver, and Governor of the world, and that he fulfil all the duties of civil society, which he is bound to perform towards his fellow-citizens."

Note that Penn always speaks of the right to practise one's religion as well as to profess it. One is naturally contained in the other, but in Penn's day it was not the profession, but the practice of his creed and that of the Catholics that was punished. It was the Mass that was especially objectionable. As regards Catholics, Protestant opinion was aptly summarized by Cromwell's order that liberty of conscience should prevail in Ireland, but no Mass. So that if Penn really meant anything just or wise concerning Catholics and liberty of conscience, he meant

above all things else concerning them that Mass should be celebrated in his colony. And history proves it so.

There were Catholics in Philadelphia as early as 1686, and one Peter Debuc, who died in 1693, whose will I have examined, bequeathed £50 to Father Smith—supposed to be an alias for Father Harrison, or Harvey, as investigation may show. Now, if half a dozen Catholics could be gathered together in the new city during this time, they surely had Mass celebrated by the Jesuit who visited them when journeying from Maryland to New York, or on his return.

After 1692, until the Revolutionary War, nowhere else in the British Provinces was Mass allowed to be publicly celebrated but in Philadelphia—or elsewhere in Pennsylvania. Even in Maryland, founded as it had been by Catholics who welcomed all, Catholics were, as soon as Protestants got the power, oppressed for their religion, and doubly taxed, and the public exercise of their religion prohibited. Mass could only be said in one of the private rooms of the manors of the well-to-do Catholics.

Penn declared "the first fundamental of the government of my Province to be, that everyone should have and enjoy the free possession of his faith and the exercises of worship, in such way and manner as every such person shall in conscience believe most acceptable to God; and so long as such person useth not his Christian liberty to licentiousness or the destruction of others, he shall be protected in the enjoyment of the aforesaid Christian liberty by the civil magistrate." So the few Catholics who were here in Penn's time were visited by Priests. They made no special display; they kept to themselves and quietly performed their religious duties.

But I judge that at Christmas or New Year's of 1707-8, the few who were here made special manifestation of their faith on the occasion of two converts being received into the Church. Now, reception into the Catholic Church implies long and serious consideration and instruction, and in this case means that priests had been here frequently, were publicly known and moved among the citizens; else how did one of such prominence as Lionell Brittin come to seek admission to the Catholic Church, whose members must have been very few in 1708, as the highest estimate made of the Catholics at the building of St. Joseph's Chapel in 1732 is forty!

It was this public ceremony of the reception of the two converts that led Rev. John Talbot, afterwards the first Episcopal Bishop (by non-juring consecration), to write to the secretary of the London Society for the Propagating of the Gospel, on January 10, 1708: "Arise, O Lord Jesus Christ, and help us and deliver us for thine honor! . . . There's an Independency at Elizabethtown, Anabaptism at Burlington, and the Popish Mass in Philadelphia. I thought that the Quakers would be the first to let it in, particularly Mr. Penn, for if he has any religion 'tis that. But thus to tolerate all without control is to have none at all." This is the earliest direct evidence of the celebration of Mass in Philadelphia.

On February 14 Talbot wrote to Rev. George Keith: "I saw Mr. Bradford in New York. He tells me that Mass is set up and read publicly in Philadelphia, and several people are turned to it, amongst which Lionell Brittin, the church warden, is one, and his son is another. I thought that Popery would come in amongst Friends, the Quakers, as soon as any way." [From "Doc. His. of P. E. Church, U. S. Church Documents." Conn., Vol. I, p. 37. Jas. Pott, publisher, 1863.]

It was this Mass and reception of converts that the Episcopalians so promptly reported to London. Penn was there, harassed with debt and family troubles and battling with "The Hot Church Party" for the retention of his proprietary interest. His enemies and the enemies of his followers were pressing against him that while neither England nor any of the American Colonies gave toleration to Catholics, in Pennsylvania they were not only allowed to live, but were doing an act unlawful in England—publicly celebrating the Mass and receiving converts. Penn simply wrote to Logan to send a true account of the affair. Unfortunately, that account, if sent, has not come down to us.

Catholics have failed to remember that though Penn was the founder, and, with the exception of a brief time, the Governor of the Province, he was not always the controller of its affairs. Nor were his own people always able to direct affairs as he and they desired. Not only had he and they personal and financial difficulties to contend against, but religious controversies and Quaker dissensions thwarted many good works.

But as concerns our question, Penn and his followers had the

Established Church party to contend with. They strove to have his rights taken from him in order to have the Church of England established.

Religious controversies were rife during Lord Cornbury's time, and others than Catholics, as few as they were, suffered from the attempts to have the Established Church of England made the Church of the Province; for Rev. Francis Makemie, founder of Presbyterianism in America, on March 28, 1707, wrote to Rev. Benj. Colman: "The penal laws are invading our American sanctuary without the least regard to the Toleration Act, which should justly alarm us all." [*Pa. Mag.*, No. 2. vol. v., 1881 p. 224.]

Such were Penn's principles, professions and acts.

How did his followers act? Did they do as he proclaimed?

Let us take the "History of the United States," one of Sadlier's Excelsior Series of Catholic School Books.

This history has been prepared because the histories in the Public Schools are "a conspiracy against truth," as regards Catholics and their doings in this country. Yet it contains the following:

"Though William Penn granted religious toleration throughout his own colony, still in maintaining it towards Catholics he was bitterly opposed by his own people."

So while Penn is not saddled with the charge of the big histories, the odium is now placed on his followers.

A few sentences earlier the people are described as "emigrants, mainly Quakers."

Yet there is no foundation whatsoever for this declaration that they bitterly opposed "the maintenance by Penn of religious toleration towards Catholics."

Take these facts as proof:

Pennsylvania was the only colony except Maryland from which Papists were not excluded from the first hour of their settlement. After 1692 it was the only colony that did not prohibit the public exercise of the Catholic religion, and for forty years previous to that time our religion was not free even in Maryland. It was, indeed, a haven from oppression, and a Catholic, even from the Catholic-founded colony of Maryland, was considered as having reached an asylum or sanctuary when within Pennsylvania's borders; for in April, 1690, Captain Goode, writing to Jacob Leisler, of New

York, about two persons whom he describes as "strangers, Irishmen and Papists," says: "They made their escape towards Pennsylvania."

There is not a sign to show that the Quakers during Penn's time here, or when he was in England, or after his death, at any time "bitterly opposed" Catholics practising their religion.

The truth is, indeed, the reverse of this. The complaint sent to England about the Mass of 1708 amounted to nothing injurious to Catholics. They were here; they came and went, as did others. Priests visited them regularly, and the founder of the little chapel of St. Joseph is traditionally related to have come to this city in the garb of a Quaker. Perhaps so. It was that of Friends in reality, and he could be safe at any rate.

But after Father Greaton concluded to build a little chapel,—and, if we take our Catholic school history as correct, among those who "bitterly opposed" his presence,—where did he build? Why, of all places in our city, the one he would have avoided if that charge were true—right beside the Quaker Almshouse, back of Walnut Street. That alone is proof of the utmost cordiality and friendship existing between the two peoples, and there are people yet living who remember the passage-way between the two. And when in July, 1734, Governor Patrick Gordon informed his Council that a house lately built in Walnut Street had been set apart for the exercise of the Roman Catholic religion, where several persons resorted on Sundays to hear Mass openly celebrated by a Popish priest,—and he thought "the public exercise of that religion contrary to the laws of England,"—on what grounds did the forty or less Catholics maintain their right to freely and publicly exercise their religion? That they had a right to do so by "the Charter of Privileges granted to this Government by the late honorable Proprietor."

The laws of England were against them, but they appealed to the Charter of Penn. Governor Gordon was not a Quaker. It was to a Quaker document Catholics appealed, and they were not molested. To show still further, and perhaps more clearly, that this lesson taught our Catholic children, that Penn's followers bitterly opposed the religious toleration of Catholics, is founded on error, let me cite the testimony afforded by a letter in the *London Magazine and Monthly Chronologer*, dated July 7, 1737, which may be examined at the Ridgway Library. Charges are

made against the Quakers. A correspondent endorses them, and adds: "A small specimen of a notable event which the people of that profession have taken towards the propagation of Popery in Pennsylvania. Let the Quakers deny it if they can. In the town of Philadelphia is a public Popish chapel where that religion has free and open exercise, and all the superstitious rites of that Church are as avowedly performed as those of the Church of England are in the Royal chapel of St. James'; and this chapel is not only open upon fasts and festivals, but is so all day and every day of the year, and exceedingly frequented at all hours either for public or private devotions, though it is fullest at those times when the meeting-house of the men of St. Omers is thinnest, and *vice versa*." And one hundred and fifty years afterwards on the same spot is a chapel, not only open on fasts and festivals, but is so all day and every day in the week, and frequented at all hours either for public or private devotions—dear St. Joseph's. "The men of St. Omers," you will remember, is intended as a stigma on the Quakers as being "Papists," from the Catholic college of St. Omers, in France.

The correspondent continues: "That these are truths you may be satisfied of by inquiry of any trader or gentleman who has been there within a few years."

And we know it was the truth, and it remained the solitary instance, until the Revolution, of a Catholic chapel in all the British Provinces, so much so that Rev. McSparran, writing from Narragansett, R. I., in 1752, to a friend in England, mentions the fact that in Philadelphia there was then a Popish chapel, the only one in the British Provinces. At this very time, though the Provincial laws permitted only "Protestants to hold lands for the erection of churches, schools, or hospitals," as Dr. Stillé states in his very valuable paper on "Test Laws in Provincial Pennsylvania," yet the title of the ground on which St. Joseph's chapel stood was then held in the name of a Jesuit priest, and so recorded, as the recently discovered brief of title, now in the MSS. department of the American Catholic Historical Society, shows.

During all this time the Quakers were not without power, and Catholics freely, publicly, and unmolestedly had all the public exercises of their religion as they have to-day; and nowhere is

there a trace of a cause for instilling into the minds of our children that Penn's followers "bitterly opposed" them.

Everywhere throughout the Province the friendship existing between Quakers and "Papists" was known. Even the street ballads prove this, as witness the following lines from "A Poor Man's Advice to His Neighbor. A ballad. New York, 1774:"

"I've Papists known, right honest men,
Alas ! what shame and pity !
Ah ! how unlike the *virtus* Penn
To drive them from our city."

And seventy years before that from Maryland came the report to the London Society for *Propagating the Gospel*: "Popish priests and Quakers equally obstruct a good progress." [*First Report*, 1703].

Not only had Penn and his people in England to suffer as "Papists," but in this country even, down to the heat of the Revolutionary War, Catholic titles, opprobriously applied, were used to stigmatize the Quakers. The bigot, John Adams, who on October 9th, 1774, accompanied Washington to Vespers, could at once write to his wife about "the poor wretches fingering their beads, chanting Latin, not one word of which they understood, their *Pater Nosters* and *Ave Marias*—their holy water, their crossing themselves perpetually—everything to charm and bewitch the simple and ignorant,"—could also on September 8th, 1776, write: "We have been obliged to humble the pride of some Jesuits who call themselves Quakers."

Many additional facts on the same line of consideration which I am presenting might be offered if my time or your patience permitted. Nor do I enter upon the civil disabilities under which Catholics were, though not by name, debarred from public office, had any been aspiring or deemed worthy of official distinction. This has been fully and accurately shown by Dr. Stillé in his recent paper read before the Pennsylvania Historical Society. The very production of so learned and historically accurate an essay proves the opportuneness of our Society, as it was an encouragement to our members. The spectacle is at this time presented of a Protestant showing the civil disabilities Penn allowed (and for a time sanctioned) to be imposed upon Catholics, thus lessening his reputation as a friend to civil liberty, while I, a Catholic,

strive to prove him to my fellow Catholics as one who did not oppress Catholics in their religious rights.

But if historical research be now again directed to William Penn, let us be just in our judgment. He was a man proclaiming a principle the world was not then disposed to receive, and we must be careful not to judge his acts by the spirit of to-day. Civil and religious liberty is now the professed and statutely declared principle; but we Catholics know, nevertheless, that in both do we suffer because of our faith.

Pennsylvania alone tolerated the Mass, though many thought it a "scandal" and idolatrous. To-day, though our State's Constitution declares every man's conscience to be unmolested, yet public officials not Quakers consider the Mass a scandal and deny it to our brethren in faith, though unfortunate they be.

Can we be harsh in judgment even if, in one instance only, it shall be proved that he used but the commonplace language of the time, though to our modern ears it sounds so harsh? Yet officers of our municipal institutions, here in the city of Penn—the American Sanctuary, as one hundred and eighty years ago it was called—deride the claim of Catholics to equal and exact justice. Not only is the Cromwellian order of "No Mass" given, but a baser crime than Cromwell's is committed, and Catholics are forced to attend a religious worship hostile to their faith—and Catholics rebuke Penn's followers that he once, if at all, simply spoke unkindly, while this deed of infamy against men's consciences awakens but little concern among us. No follower of Penn now perpetrates this crime; "the Hot Church party" and renegades to our faith, and not "the men of St. Omers," live again to-day, here in the City of Penn, once the only home of our Faith in the English Provinces.

Simon B. Britton



[Signature of the first known Philadelphia convert to Catholicity, 1707-8.]

The French Refugee Trappists

IN THE
UNITED STATES.

[Read before the AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA, on February 23d, 1886, by LAWRENCE FRANCIS FLICK.]

EVER since the rules of St. Benedict had birth in the piety and wisdom of that great and holy man, they have, in some form or other, drawn men from the world and impregnated their lives with sanctity and wisdom. Time and the perversity of man's inclinations might occasionally relax them, but only again to give them champions, such as Blessed Bernon in 910, St. Robert in 1098, and Armand Jean Le Bouthillier de Rancé in 1662.

The name, *Les Trappistes*, came about in this way. In 1122 a French count, Rotrou du Perche, made what he believed to be a miraculous escape from some great danger. Out of gratitude to the Blessed Virgin, to whom he ascribed his preservation, he vowed to build a church and to place it under her patronage. He fulfilled his vow by building a church in a solitary valley, surrounded by dense forests and in a spot where a number of streams come together and form the river Yton. This place has from time immemorial been called *La Trappe*. When, therefore, the good Count Rotrou afterwards brought monks from Savigny, and established a monastery for them near his church, they were given the name of *Les Trappistes*.

It was here, at La Trappe, that the monks, having gradually forgotten the rigor of their rules, were reminded of it by the saintly Abbé de Rancé. He had just about fully established his reform when he was called to his reward; but his good work went on until it was disturbed by the French Revolution.

On February 13th, 1790, all religious orders in France were suppressed by a legislative act of the French government. There was, however, too much of the spirit of St. Benedict, Blessed Bernon, St. Robert, and Abbé de Rancé at La Trappe, to be dispersed by a mere edict. Dom Augustin, one of the priests of La Trappe, resolved, since he could not keep his vows in his native land, to establish his Order in some other country. With twenty-three of his brethren, all volunteers like himself, he formally applied to various governments for an asylum. He received a favorable answer from the Senate of Freiburg, which, on April 12th, 1791, granted him permission to establish a house in Switzerland. The twenty-four monks signed a covenant, forming the *Abbaye de Notre Dame de La Trappe de Valsainte* on April 26th, and elected Dom Augustin abbot on May 3d of the same year. The election, however, was not confirmed, nor the abbey formally established by Rome, until November 27th, 1794. By this time so many recruits had flocked in that several new houses had gone out from Valsainte, and had sought asylum in different parts of Europe.

One of the day dreams of Dom Augustin, from his first arrival at Valsainte, had been to send a colony to America. Twice he essayed it, but each time the colony was providentially located elsewhere. In 1793 Dom Jean Baptiste departed for Canada with some companions. When he got to Brabant he was so earnestly implored by the people to remain, that he sought the permission of his superior, and established a house there. In April, 1794, a large number of recruits were sent to Brabant, with the understanding that a colony was to start from there for Canada. An attempt to carry out the design was made in July of the same year, when Jean Baptiste again started for Canada with several companions, this time by way of England. A pious Englishman, by name Thomas Weld, offered him a location on his land at Lulworth, Dorsetshire, and pressed him to accept. Again Dom Jean sought permission to depart from his instructions, and located his colony in England.

Meanwhile the Order grew so rapidly that Dom Augustin had considerable difficulty in supplying asylums for the outgrowths. Already flourishing off-shoots from Valsainte existed in Spain, Italy, Holland and England. But persecution went hand in hand with success; no sooner were colonies established than the far-

reaching influence of the Revolution again routed them, and new asylums had to be sought. Russia promised a safe retreat, and in 1796 quite a large colony took refuge under its neutrality. It proved a poor asylum, and in 1800, after the monks of Valsainte had sought shelter in its dominions, on account of outrages committed against their abbey, all Trappists were expelled from the country by a ukase.

This revived in Dom Augustin the great desire to establish his Order in America. For nearly two years he confided it to his own bosom, striving meanwhile to find homes for his persecuted brethren. Some were sent to England, some were received by brethren in Germany, and many went back to Valsainte, whither they were invited by the Senate of Freiburg in 1802. America was not forgotten; as soon as affairs were somewhat settled, Dom Augustin confided to his brethren his long cherished hope and desire. His enthusiasm fell not on barren soil. Père Urbain Guillet, one of the original covenanters of Valsainte, a man of great piety and zeal, but evidently possessing little worldly wisdom, craved permission to undertake the difficult task. The chief obstacle in the way was the lack of funds; but great as this obstacle might appear to others, it dwindled into insignificance in the presence of Père Urbain's faith and zeal. Having obtained permission, he at once proceeded to select his companions, and to seek the means. He had no difficulty in procuring the former; the latter he got in spite of difficulties.

On January 16th, 1803, after about two years' preparation, his colony came together at Amsterdam, preparatory to setting sail. At first it consisted of five priests, including Père Urbain, six lay-brothers and eight students; but before departure the number was augmented to twenty-two by the arrival of more members of the Order. This number was too small for the zeal of Père Urbain. Knowing that "the vineyard of the Lord was large" in America, and the "laborers therein few," he conceived the idea of taking with him a number of young men and educating them for the priesthood. He had no difficulty in securing young men in Amsterdam, as many were seeking an opportunity to get to America; but, unfortunately, he was no student of human nature, and many "tares were gathered in," with a little wheat. When his Superior, Dom Augustin, came to see him and his colony

off, he remarked that he did not like the looks of those young men; poor Père Urbain was astonished, but it was not long until he discovered the meaning of his Superior's words.

The colony, consisting of forty people, set sail on May 29th, and arrived in Baltimore on September 4th, 1803. The voyage was long and full of hardships, as the provisions ran short, though Père Urbain had laid in a special store for his people, and for two months all persons on board had to subsist on two ounces of bread each a day. At Baltimore they were kindly received by M. Nagot, to whom Père Urbain had a letter of introduction, and were comfortably quartered and well entertained at the Sulpician college. But in spite of the kind reception, Père Urbain's first day in America was a sad one. Two of his Amsterdam *protégés*, and one of his own flock, who had been tainted on the way over, took advantage of the confusion in going from the ship to the college, and deserted. Père Urbain now understood the unfavorable comments of his superior.

The faculty of the Sulpician college strove to make their visitors welcome, and even offered them a permanent home in the college. Rev. Father Moranvillers, a parish priest of Baltimore, supplemented these good offices by raising money for them among his parishioners; but Père Urbain, fearing that he and his brethren might be in the way and prove a burden, expressed a desire to depart. Accordingly, after a stay of some weeks at the college, he, by the advice of the Sulpicians, started with his colony for Pigeon Hills, Adams county, Pennsylvania.

Of the trip there is no record, but it was probably made on foot, and over bad roads. The distance is fifty miles, to travel which it must have taken them three or four days. The Sulpicians and Father Moranvillers sent wagon loads of food along, and probably also some furniture.

There is considerable difference of opinion in regard to the time of arrival of the Trappists at Pigeon Hills. Father Lambing says they first went to Cambria county, Pennsylvania, and from there to Pigeon Hills. In this he is undoubtedly mistaken. Archbishop Spalding, both in his "Catholic Missions of Kentucky," and in his "Sketch of the Life, Times and Character of Bishop Flaget," gives August 15th, 1804, as the time. Bishop

Maes, probably copying from Archbishop Spalding, gives the same date.

Gaillardin,* who is the best authority to follow, as he wrote carefully and deliberately, and was probably acquainted with some of the monks who belonged to the colony and afterwards returned to Europe, and likewise had at his command the memoirs written by Fathers Marie Joseph and Vincent de Paul, says they stopped with the Sulpicians at the college some weeks, and then went to Pigeon Hills. His reference to their gathering wild fruits and nuts for food upon their arrival is evidence that they went there in autumn. Probably the correct time, therefore, is October, 1803.

Pigeon Hills† is the name given to a tract of land in the eastern portion of Adams county, Pennsylvania, near the foot of Pigeon Hills, in Oxford township. It is about ten miles from Gettysburg and about four or five from Conewago. Another name given to it, and probably a more familiar one, is the Seminary Farm. This sobriquet it earned by its having been, at various times, the location of the Seminary School. Even as far back as 1794, some young men got their preliminary education there. The farm is quite large and originally consisted of two tracts, one granted to Henry Gearhardt, on July 26th, 1750, by the Proprietaries of Pennsylvania, and the other to Robert Lorimore, on September 19th of the same year. On September 19th, 1758, Lorimore purchased Mr. Gearhardt's tract, and on April 4th, 1794, he sold the two tracts to a reputed monk, by name Joseph Heront, for 1000 pounds. Mr. Heront opened a school on his farm, but was probably not very successful; for after a few years he took his departure for France, leaving his property to the superior of the Sulpician college at Baltimore. At least one of his pupils, a Mr. Myers, afterwards became a Catholic priest.

The Trappists, according to Gaillardin, found a comfortable and commodious house awaiting them at Pigeon Hills. As it was autumn, and a winter and spring would have to ensue before they

* In preparing this paper, I have taken much of my information from Gaillardin's work entitled, "Les Trappistes," published in Paris.

† Most of my information about Pigeon Hills I have taken from John T. Riley's "History of Catholicity in Adams County."

could reap the fruits of their labor on the farm, they had for the time being to depend for the necessities of life upon the Sulpicians and Father Moranvillers, who kept sending corn, flour and dried fruits from Baltimore. To economize the charity of their friends, they gathered wild fruits and nuts from the adjacent woods, and tried in a certain measure to subsist on them. They prepared some ground, and in the spring planted an acre of corn, three little patches of potatoes, and a garden. The students gave great trouble ; they would not work, on the plea that they had to study, and likewise would not study.

On them Gaillardin lays the blame for the failure of the settlement at Pigeon Hills. They were not only non-producers, but consumed everything they could lay their hands on. The poor monks could do nothing with them ; they would not expel them because they had brought them to a strange country and felt in conscience bound to support them.

Of the daily routine life of either the students or the monks Gaillardin makes no mention. Much, however, can be supplied by the imagination. His reference to the complete insubordination of the students during the absence of Père Urbain ; their feasting upon meats and vegetables ; their sports and games ; and the patient submissiveness of the monks, gives us glimpses which we can use as corner-stones, so to speak, whereon to build fuller descriptions.

Students are proverbial for their jolly times. Place them where you will, they will try to enjoy themselves. Situated as were the searchers after lore at Pigeon Hills, they no doubt held high carnival. Short study hours and long sleeping hours, few prayers and many meals, hunting, fishing, games and gymnastics, is the programme that naturally suggests itself to one's mind in trying to picture their probable daily life.

The monks, of course, followed their rules,* and therefore lived as all other Trappist monks live. They observed perpetual silence, except when it was necessary to speak with the superior. They arose at half-past two in the morning,—Father Nerinckx says at one,—and retired at seven in the evening during winter, and at eight during summer. They took two meals a day between

* I give here the Trappists' rules as observed at Valsainte.

Easter and the middle of September, and one meal a day during the remainder of the year. When two meals a day were allowed, one was taken at twelve o'clock, noon, and the other in the evening. When only one meal a day was permitted, it was taken about three o'clock in the afternoon. The usual quantity of bread given each monk was one pound a day ; but at the discretion of the Superior an additional ration might be granted of a kind of bread made of three parts of potatoes and twelve parts of bran, called the bread of indulgence. In summer, when hard manual labor had to be performed, fresh vegetables were added to the diet. Water was the only drink permissible to the healthy. A beverage made of wild or dried fruits, barley or juniper berries, was at the option of the sick. They worked from half-past five to half-past eight in the morning, and from a little before two to half-past four in the afternoon, during the summer ; and from nine to half-past eleven in the morning, and from twelve to two in the afternoon, during winter. During Lent they began work at half-past nine. The intervals between the working hours were devoted to chanting the office, meditation, and probably to teaching. They dressed in a white habit, a garment in shape something like a Roman toga, and wore a cowl, which, when occasion required, was used as a covering for the head. They slept in apartments in common, the priests in one and the lay-brothers in another ; and, when they could afford it, had each a straw mattress, a bolster, and a sheet to lie upon and a blanket to cover themselves with.

This is a synopsis of the ordinary life of a Trappist, and if we subtract a little from the privileges and add a little to the deprivations related therein, we will probably get a proximate idea of the every-day life of the Trappists at Pigeon Hills. An anecdote related by Gaillardin illustrates their poverty and self-denial : A priest from Conewago, seeing the steward distribute bread for supper, expressed surprise at the smallness of the portions. "Sir!" said the steward to him, "this bread is very good and most nourishing ; it is not necessary to give so much of it." "My Rev. Father," responded the priest, "you will change your mind about that ; it is not here like in Europe ; weights and measures are not known here."

As far as we know, the principal events that broke in upon the

austere sameness of the monks during their stay at Pigeon Hills, were the to and fro journeyings of Père Urbain to Baltimore, his preliminary trip to Kentucky, and, according to Father Nerinckx, the occasional trip of the monastery wagon to Baltimore and return. Père Urbain must have spent much of his time on the road and in Baltimore. He there met many of the missionary priests of the country, and there probably first heard of Kentucky. The description he got of that country placed it uppermost in his mind, and he became seized of the idea of removing his colony thither. He, however, first visited it, taking with him Brother Placide and a native of the country as interpreter. The lovely appearance of Kentucky in spring-time, and the persuasive appeals of Father Badin, who wanted more priests in his field of labor, joined hands with the zeal of Père Urbain in blinding him to the great obstacles in the way of removing a community so great a distance, over bad roads and through thinly settled districts, and to the drawbacks which the contemplated new home itself presented. He was not long in making up his mind to locate in Kentucky, and at once returned for his colony, leaving Brother Placide behind to make some desirable preparations.

In the absence of any reference to sickness or death in the colony by any of the writers on the subject, we may conclude that its members enjoyed good health while at Pigeon Hills. This, unfortunately, cannot be said of them in locations subsequently chosen by Père Urbain. In the face of this fact, and in the light of our knowledge of the failure of all his later settlements, we may safely say that he had better have remained at Pigeon Hills. One of his principal reasons for leaving was the inability of the community to support itself there. This, however, cannot be charged to the place, but must go to the debit side of Père Urbain's qualifications as a leader. There was plenty of good land to farm, and there were enough men in the community to till it; all that was wanting was a practical head. Besides, the Sulpicians and Father Moranvillers seem to have been willing to help the institution along until it was able to take care of itself.

The colony, when it came to Pigeon Hills, probably consisted of twenty-one monks and sixteen lay-people. Gaillardin says that twenty-two members of the Order, priests and lay-brothers,

and eighteen lay-men, students and workmen, came over from France. One lay brother and two lay-men deserted upon their arrival at Baltimore. It is not likely that the Order got any recruits during the short stay at the Sulpician college, though it is on record that at least one of the students felt a call to join it. In his *Life of Bishop Flaget, of Kentucky*, Archbishop Spalding states that the then young candidate for Holy Orders looked upon the arrival of the Trappists in Baltimore as a stroke of Providence in his behalf, and applied to Rev. Urbain Guillet for admission into the Order, but for some reason or other did not avail himself of the favorable answer received. While at Pigeon Hills the membership of the community was considerably increased. Gaillardin says that the ranks of the renegades, who were frightened away at the prospects of a trip west were more than filled by new-comers. Who these novices were it would now be interesting to know; the only individual spoken of by Gaillardin in this connection is an old planter from San Domingo, who, having lost his reason, was taken in by Père Urbain, and by the kind treatment of the monks and the novel, quiet life, was restored to health. Father Nerinckx,* in one of his letters, speaks of meeting, in the migration west, as a member of the Order, Father Charles Guny, a former Benedictine, and his traveling companion across the ocean. Yet these are but two. In the same letter Father Nerinckx, referring to the departure of the colony from Pigeon Hills and their trip through Pennsylvania, says "the caravan consisted of thirty-seven persons, seven or eight of whom were priests." If his figures are correct, the recruits just about filled the ranks of the disaffected.

How long the Trappists remained at Pigeon Hills is a mooted question. Bishop Maes and Hon. Ben. J. Webb say one year. Gaillardin gives July, 1805, as the time of departure from Pigeon Hills; and Archbishop Spalding, the autumn of 1805 as the time of arrival in Kentucky. Rev. Father Nerinckx, who accompanied them through Pennsylvania, in a letter dated May 6th, 1806, gives the date of departure as June 10th, 1805, and as he writes from personal knowledge, and at so short an interval after the event, he must be accepted as the most credible witness. Accepting,

*My quotations from Father Nerinckx's letters are taken from Bishop Maes' "Life of Father Nerinckx."

then, as the most likely time of arrival that given by Gaillardin, and as the most probable time of departure that given by Father Nerinckx, the stay of the Trappists at Pigeon Hills was from October, 1803, to June 10th, 1805, or about twenty-one months.

The casual visitor to Pigeon Hills at the present day would recognize in it nothing to apprise him of the part it played in the early Catholic history of the United States. The pious zeal of Heront, the plaintive midnight chant of the monks, the carnivals of the Dutch students in the Trappists' time, and later the youthful hilarity of the seminarians, never crystallized into monuments ; and so the place must depend upon history for any distinction it may claim. And yet, what prayers have gone up to heaven from there, what penances practised, what inspirations received, what good resolutions formed ! And in antithesis, how boldly stands out the ingratitude of those heartless adventurers, if Gaillardin tells truly, who shamelessly feasted while the monks were suffering want. I cannot help but feel, however, that the poor students are made scapegoats, in a certain measure, for the incompetency of Père Urbain. No doubt they did many things which would not be tolerated in a well-conducted school ; but then there were many mitigating circumstances. Some of them, it is likely, left home with no higher motive than a love of adventure ; they were all cut off from the influence of friends and relatives ; they were away from civilization, so to speak ; and they had nothing to occupy their minds but their books and sports. Their young, healthy bodies no doubt made frequent demands for food through craving appetites. Their buoyant spirits must have often overflowed in games and tricks. Need we wonder at cause for complaint ! What student could withstand the temptation of truancy, for example, under similar circumstances ? With an empty larder at home, with fishing creeks and game-forests that a king might envy close by, and with poor, half-starved monks for disciplinarians, what youth would not flee from the dingy, pent-up, lore-smelling study hall, to the free, exhilarating woods as an amateur Nimrod or a practical admirer of Isaak Walton ?

At least all were not recalcitrant. Many of them afterwards braved the dangers and trials of a trip to Kentucky, Missouri, and Illinois, and there continued their studies under the most adverse circumstances. Such perseverance bespeaks a better spirit than

deflects from the contrast between austere monks and fun-loving students.

Father Urbain's order, upon his return from Kentucky, at once to break up camp and start for the West, was received with monastic submissiveness by the monks, and with commingled approval and disapproval by the rest of the colony. Some of the students sneaked off, leaving letters of explanation behind. Others demanded recommendations to persons in Baltimore, and then openly took their departure. The hired workmen blankly refused to go west. Under these discouraging circumstances, says Gaillardin, some of Père Urbain's charitable deeds "returned to him as bread cast upon the waters." It was necessary to have a wagon built, and as the mechanics apparently had already left, there was no one to build it. Père Urbain's *protégé*, the San Domingo planter, came to his relief. Unaided he constructed a large wagon. This story, however, does not fit in with Father Nerinckx's reference to the monastery wagons making trips to Baltimore and return, nor with his statement that on account of the slow progress of the four wagons through Pennsylvania he parted company with the Trappists. It may be that the monastery wagon referred to by Father Nerinckx was really owned by the Sulpicians or by Father Moranvillers, or the Trappists may have had three wagons, and required the fourth to convey all that they desired to take with them.

The route they traveled through Pennsylvania was the old state or turnpike road by way of Gettysburg, Chambersburg, McConnellstown, Bedford, Somerset, Union and Brownsville. At Brownsville they sold their horses and wagon or wagons and bought two flat-boats, for which they paid \$12.00. On these they placed themselves and goods, and floated down the river to Pittsburg. That this is the route they took can scarcely be doubted. Gaillardin simply tells us that they went on foot until they got to the Monongahela River, where they took flat-boats; but Father Nerinckx says he left them at Bedford, where he bought a horse and saddle for \$75.00 and started ahead by himself. Now, as the state road passed through Bedford, and as there was only one through road in southern Pennsylvania at that time, there can be no doubt about the road they traveled. Brownsville was in those days a kind of port, at which most travelers west-

ward changed their mode of travel from that by land to that by water. Hence we may conclude that it was there the Trappists bought their flat-boats.

Probably about two weeks were required to go from Pigeon Hills to Brownsville. Stretches of twenty miles were made between camping places. When regular stopping places could be reached, if even by an extra effort, they put up at an inn; but generally they had to content themselves with such comfort as a barn afforded, or as mother earth gives her children, under heaven's diamond studded canopy. In addition to their usual diet they were allowed butter, according to Father Nerinckx; and butter, milk and cheese, according to Gaillardin, the latter being the specified traveling diet. Somewhere between McConnellstown and Bedford their wagon broke down, and they were detained a day or two. It was then that Father Nerinckx became impatient, and after having waited for them at Bedford a day and a half, started ahead by himself. While traveling, silence was observed as far as conversation was concerned, although all had the privilege of talking with Father Nerinckx. The office was, however, daily chanted and prayers were said aloud. What a ripple of wonder and excitement must have passed over the adjacent country as this procession of white-robed monks, chanting and praying, leisurely moved along the highway.

The Monongahela, to the great disappointment of Father Urbain, did not even furnish as easy or as rapid a means of transit as the turnpike had furnished. Instead of making twenty miles a day, they now with difficulty covered fifteen. As the water was quite shallow in places, the boats frequently stuck fast on sand-banks, and all hands had to jump out and help push them off. In this way they finally arrived at Pittsburg, where, owing to the necessity of making considerable change in their river out-fit, they remained for some days.

The principal cause of detention was the unloading and reloading of their goods, as it was necessary to replace their small boats by larger ones. This exchange so drained their treasury that Père Urbain was afraid to venture the further expense of hiring a pilot and some rowers, as apparently was the custom in traveling on the Ohio, and with his monks undertook the voyage, notwithstanding their inexperience. He, however, took the pre-

caution of informing himself about the Ohio river by interviews with some Pittsburgians, and as a reference for emergencies purchased a popular almanac in which its author claimed to lay down explicitly all the necessary instructions for navigating the Ohio. Unfortunately, what sounded nice in theory did not work well in practice. Fallen trees obstructed their way, sand-banks and whirlpools were encountered, and sometimes the swiftness of the current would hurl them against the bank or an island. On one occasion, one of the boats sprang a-leak and rapidly began to fill. All on board became terror-stricken, and cried for help. Their brothers on the other boat, being too far away to bring them timely assistance, called to them to pull for the bank, which they fortunately succeeded in doing. Having landed, they unloaded by the light of a candle, for it was now night, and temporarily plugged up the holes. On the following day the boat was thoroughly repaired and the amateur scullers again entrusted to it their lives.

For six weeks the poorly fed monks and students rowed and floated down the Ohio, apparently running the gauntlet of death safely at every turn, and yet gradually and surely falling into his clutches by constantly inhaling the poisonous effluvia arising from the swamps along the banks of the river. When they finally arrived at Louisville in the early part of September, 1805, all hands were sick, and some unto death.

A most cordial reception awaited them. People from all over the country flocked to the landing place with their wagons, anxious to render aid. Those who arrived first loaded up the baggage and hauled it to its destination. Later comers, finding no more baggage, contended with each other for the privilege of conveying the monks. Soon baggage, monks and all were safely landed at a farm house on Pottinger's Creek, in the northern part of Nelson County, about thirty miles south of Louisville, about ten north of Bardstown, and about a mile from Holy Cross Church, where Father Badin then had his headquarters. The property belonged to a pious lady, who offered the use of it to the Trappists, as long as they might wish to remain, reserving for her own use only the product of every fourth or fifth fruit tree. Gaillardin describes the house as a frame building, ornamented by a portico, and says there were several log houses close by, which could be

used as work-shops. Once at the house, the ovation began. Every farmer had come with his offering, bringing flour, Indian corn, vegetables, potatoes and even poultry. Everything was in abundance. The trees in the orchard adjoining the house were laden with fruit, and Brother Placide's garden was in a most flourishing condition. All were made comfortable, and poverty, for once, had to make a bed-fellow of plenty. But comfort and abundance could not stay the ravages of disease, nor shut out the grim visage of death. Of the entire community but two could present themselves in choir, a religious and a postulant, and one of these, the religious, had hemorrhages from the lungs. Father Badin took two of the priests, who were most dangerously ill, namely, Fathers Dominic and Basil, to his own house, and lavished the greatest care on them. They, however, both soon died. At the farm house all recovered, except Father Robert, whose demise followed closely upon that of his brothers. Poor Father Urbain, himself sick, was almost heart-broken at the loss of his priests. When the news of the first death was brought to him, he tried to bear up under the affliction; but when, two days later, he heard of Father Basil's death, he turned his face to the wall, and gave vent to his grief in tears.

Gaillardin ascribes the dreadful visitation to imprudence, in eating all kinds of fruit after long exposure and want, on the one hand, and, on the other, to the too sudden change from the hardships and fatigues of travel to the ordinary austere life of a Trappist. He especially exonerates the climate. Father Nerinckx, in his common-sense way of looking at things, comes nearer the truth. He says, had he come down the Ohio, as the Trappists did, he would likely have been sick with the same fever.

The clouds that hung over the colony at Pottinger's Creek, after its arrival, were soon dispersed. On the 10th of October, 1805, re-inforcements arrived in the persons of Father Marie Joseph, four other religious, and a priest from Canada, who came to take the habit. Sorrow at once gave place to joy, and discouragement to confidence. A school was opened, and many young men of the country availed themselves of the opportunity to get an education, even though they could spare but a few hours a day from their work. Over twenty children, says Father Nerinckx, were adopted, and the monks bound them-

selves to educate them and sustain them, until they were twenty-one years of age, without recompense. With mental training was combined mechanical, every boy having to learn a trade; and at the end of the term the boys were to have the choice of going out into the world or becoming postulants. The only obstacle in the way of the success of the school was the inability of the monks to speak English. Yet teachers and scholars struggled along with admirable forbearance.

As yet, Father Urbain had not chosen a permanent location. Plenty of land had been offered, but, it seems, none suited. Toward the latter part of 1806, he heard of a fine tract of land for sale, on Casey Creek, in Casey County. He purchased it, and sent a colony to take charge of it under the leadership of Father Marie Joseph. Father Nerinckx says the tract contained 1500 acres of land, and cost \$6000. He describes it as a fine piece of land, well situated, and well watered by streams, and locates it 34 miles from Father Badin's plantation. The colony, consisting of thirteen members, three of whom were Belgians, one a Rev. Mr. Doncke, and another Mr. Henry Rysselman, who later became a Jesuit brother, left Pottinger's Creek, just before Christmas. The weather was extremely cold, and the trip to the new home difficult, on account of the wildness of the country through which they had to pass. When they lit their camp-fires at night, says Gaillardin, all kinds of wild beasts prowled around, attracted by the light and warmth. The hardships did not end with the trip itself. There was little, if any, clear land on the tract, and it is questionable whether there was even a house upon it. When Father Nerinckx visited the place, in 1807, he found fourteen monks "lodged in a double-frame cabin about as large as a ten-horse stable," to use his own words, and which was not even water-proof. Whether or not they built it themselves he does not say. As the warmth of spring thawed out the ground, and they began to dig up the land which they had cleared during the winter, snakes of all kinds, but particularly rattle-snakes, appeared in great numbers. In two days, says Gaillardin, they killed more than 800. Wolves, too, kept prowling about. Yet in spite of all obstacles, the new settlement prospered under the spirited leadership of Father Marie Joseph, who brought to his monastic life the endurance and resoluteness to which he had been

inured as a grenadier in the French army. At the time of Father Nerinckx's visit, the monks were already engaged in building a saw-mill. Their comforts, if one can speak of the comforts of a Trappist, were, it is true, as yet very few. Father Nerinckx says "the dormitory, refectory and church" were all in one, and the only other rooms in the house were an apartment for the lay-brothers and a small place for storing provisions. The members of the community all slept on the bare floor. Father Nerinckx and his guide were given the storage room, and Father Nerinckx had a bag of oats to sleep upon. In a short time, however, great improvements were made, and Casey Creek was so transformed, according to Gaillardin, as to merit the appellation of the "place of rest." A chapel was built and a small congregation gathered together from the thinly settled country around, and the name of St. Bernard given to the parish thus formed. Only seven or eight Catholic families lived in close enough proximity to attend mass there, and they had formerly gone to St. Mary's, in Marion county. Some of the Protestant families, however, who lived close by, and who had probably no church of their own, attended services in the chapel. In this way there was generally a good attendance at Mass, both on Sundays and feast days.

In 1807, at the time of Father Nerinckx's visit, the community at Casey Creek had received two novices, one an Irishman and the other an American, and one member had probably gone back to Pottinger's Creek, for Father Nerinckx says they then numbered fourteen people at Casey Creek. How long Father Marie Joseph and his colony remained at Casey Creek is not positively known, as Father Nerinckx does not refer to the place after 1807; and Gaillardin says nothing about the abandonment, although he leads us to infer that it was not before 1809. Inasmuch as Père Urbain consulted Father Marie Joseph about moving to Louisiana, we may conclude that both settlements were kept up until the departure from Kentucky. Indirect evidence of the same fact are the frequent allusions which Mr. Henry Rysselman is said to have made in after life to his residence at Casey Creek, as a Trappist, until 1809.

In regard to the mother colony at Pottinger's there is little more to be said, and nothing, from a worldly point of view, that would add lustre to the name of *Les Trappistes*. Judging from the tone of

Father Nerinckx's letters to Bishop Carroll, its history can be read in the words, *want, patient suffering and failure*. Farther Urbain had not yet learned wisdom nor forsaken his Bohemian ways. He was ever looking out for a good location and never making use of present opportunities. Whether or not he ever owned land at Pottinger's Creek I have not discovered, but probably he did not. The farm on which the colony was located was at their command as long as they wished to remain, and Gaillardin positively states that they did not own it.

The graves of five priests and three lay-brothers in the churchyard adjoining Holy Cross Church are a sad commentary on the four years' sojourn of the Trappists in Kentucky. Who the two additional priests and the three lay-brothers were, and when they died, is not stated. A reference to the records of Holy Cross Church, or to the tombstones, if there were any, might reveal the names and dates. The school was probably the redeeming feature of the settlement at Pottinger's; for the influence which its light exerted upon the future generations of Kentucky is acknowledged by Hon. Ben. J. Webb, in his "Century of Catholicity in Kentucky." It, however, had the great difficulty to contend with of a difference of languages between teacher and pupil. The monks did not learn English readily, and even after many years' residence in the country spoke it with great difficulty. To overcome this obstacle in the way of the usefulness of the Order, was the gordian knot which constantly challenged Père Urbain's ingenuity. Need we wonder, then, that while on a business trip to Baltimore, in 1808, he was persuaded, by the eloquent tongue of a son of Erin, named Mullanphy, to again change his base of operations and migrate to Louisiana,* where his own language was spoken, and he would receive encouragement and protection from the government. Mullanphy offered him a house in Louisiana as a gift, if it suited the purposes of the Trappists, and if not, at least as a temporary home. Père Urbain triumphantly returned to Kentucky, laid the matter before his community, took counsel with Father Marie Joseph, and with him started on a visit to Louisiana in November, 1808.

*It must be remembered that at the time referred to here Louisiana took in nearly all that portion of country west of the Mississippi.

We can readily imagine what a trip through the West implied at that time, especially if taken in winter. Yet Fathers Urbain and Marie Joseph arrived at St. Louis before Christmas. Both were delighted with the prospects in Louisiana. According to Gaillardin, an old Parisian named Jarrot, who had formerly been a steward with the Sulpicians in Baltimore, and who now lived at Cahokia, a small town in Illinois, about five miles south-east of St. Louis, offered Père Urbain a large prairie enclosed by a dense forest, and situated about six miles from St. Louis. It was then called the Cantine, and contained excellent land, but was most unhealthy. The Jesuit Fathers had occupied it at one time and had a church there, but had to give it up on account of the fatality of the climate. In olden times it had been an Indian burial ground, and it was dotted over with seven or eight pyramids built of earth and measuring about 160 feet in circumference and 100 feet in height. At present the place is called Monks' Mound. Father Urbain accepted M. Jarrot's offer, and having completed his business affairs in St. Louis, prepared for his return trip to Kentucky. Meanwhile Father Marie Joseph had already initiated himself in missionary work, for which he saw a good field in St. Louis, and for which also he had a special taste. He arrived in St. Louis on the vigil of Christmas, and announced at once that he would celebrate midnight Mass. The happy tidings spread rapidly, and Father Marie Joseph, when the hour for celebration arrived, found himself in the midst of quite a large congregation. The unfortunate people were overjoyed at the sight of a priest, as they had been left without one for some time on account of the wickedness of many among them who had mobbed and driven out the Jesuit Fathers.* Gaillardin tells us a story illustrative of the perversity of the people of St. Louis at that time. He says a man sold his wife for a bottle of whisky; the purchaser sold her for a horse; and in a short time she was again sold for a pair of oxen. Yet Father Marie Joseph was kindly received. He was implored to remain, and was asked to take the last sacraments to the sick. Crowds of people accompanied the Holy Viaticum with pious reverence.

*Gaillardin says that some of the Jesuit Fathers were murdered and others tied to logs and floated down the Mississippi.

As Father Marie Joseph had, however, come on a visit only, he could not remain. He promised to return soon, and departed to join Father Urbain. They started on the return trip in January, 1809.

If the journey out had been difficult, that going back was much more so. Winter had now fully set in, deep snows had fallen, roads were drifted shut, and in many places bridges had been swept away, and the ice was not strong enough to carry. In these emergencies Father Marie Joseph resorted to a trick, which he had learned from the natives, namely, felling a tree across the stream and using it for a bridge. But as his traveling companion was somewhat stiffened by disease, he invariably had to carry all the baggage and provisions over first, and then return to help him across. Sometimes streams had to be crossed again and again, at others freshets had suddenly so swollen creeks as to make them impassable, and the travelers had to go around them. Finally, after much patient suffering and toil, they arrived at Pottinger's Creek.

The mandate at once was given to prepare for the journey to Louisiana. It being deemed more convenient to travel by water than by land, the first thing requisite was boats; and as Père Urbain did not wish to undergo the expense of hiring professional boat-builders, he set to work all the brothers who had any practical knowledge of carpentry. Among them was Brother Palemon, an Irishman and an ex-colonel, probably the Irishman of whom Father Nerinckx speaks as having joined the Order at Casey Creek.

About nine miles from the monastery was Salt River, which flows into the Ohio. Though a small stream, it sometimes suddenly swells into an immense river, and as suddenly collapses. The Trappists decided to build their boats on its banks, hoping to be ready with the rise which was then expected, and to float down to the Ohio on its borrowed impulse. In order to push the work as rapidly as possible, a temporary cabin was put up, and the workmen camped at the place, returning to the monastery only on Sunday. The task was soon completed and the flood came. Farmers flocked around to see them embark, and many accompanied them as far as the Ohio.

According to Archbishop Spalding, Father Urbain did not

accompany the colony down the Ohio, but crossed the country to St. Louis, hoping to arrive there in time to send Canadian *voyageurs* down the river to meet his brethren at the junction and row the boats up the Mississippi.

When the monks arrived at Cairo, they looked in vain for the boatmen, and hence had to debark and wait. They camped on the Illinois side of the river, says Spalding, and built a temporary cabin, which they occupied for three weeks. Gaillardin says they waited eight days, and erected an altar under a large tree on which Mass was daily celebrated and before which the office was chanted. He dwells at some length upon the presence of the astonished Indians in their savage costume and with their war paint on. Tired waiting and fearing that the promised aid might not arrive, the monks at last, says Archbishop Spalding, prepared to ascend the river by themselves. They fixed masts on their boats and rigged them out with sail; but as they were ready to start, the boatmen appeared. To the practised eye of the *voyageurs* it was at once apparent that the improvised sailing vessels could not ascend the Mississippi. The masts and sails had, therefore, to be taken down. Even rowing was impracticable, and the boats had to be towed by ropes. In this tedious manner they finally reached St. Louis, one month after leaving the junction.

At St. Louis, Father Marie Joseph and the colony parted company, the former at once assuming his missionary duties, and the latter proceeding to the location which Père Urbain had chosen for them. According to Gaillardin this was Monks' Mound, which has already been described, and according to Archbishop Spalding it was a farm near Florissant, in the northern part of St. Louis county, Missouri. Spalding says the monks continued their slow progress up the Mississippi River to its junction with the Missouri, and then up the Missouri to Florissant, where they landed. At the entrance of the Missouri into the Mississippi the current was very strong, and the ropes broke. None but the disabled were in the boats at the time, and the monks on shore had to look on helplessly while their sick brethren were rapidly carried down the river. After twenty-four hours, however, the boats were checked in their wild progress, and the difficult ascent was again begun. At last they debarked and proceeded to the farm. Here they remained until 1810, when

they removed to Monks' Mound. It is strange that Gaillardin says nothing about this settlement. Archbishop Spalding got his information from an old gentleman who had lived with the Trappists for many years, and who, therefore, ought to be a good witness. Yet, as he depended on memory for the reminiscence he gave, he must not be too readily accepted. Besides, he may have confounded the missionary work of Father Marie Joseph, and possibly some of his brethren at Florissant, with a location of the entire colony. Father Marie Joseph's memoirs might throw some light on the subject.

At Monks' Mound the Trappists tried hard to make a permanent establishment. They built seventeen little cabins, one for a church, one for a chapel, one for a refectory, and one indeed for every purpose that might suggest itself. These buildings were probably of logs and very primitive in their construction. Gaillardin says the place looked like an army's camp, from which we may infer that the cabins were very small. The history of this settlement is the same as that at Pigeon Hills, Pottinger's and Casey Creek, only more gloomy in proportion as it was farther removed from civilization, and as the poor monks were more worn out by disease and hardships. Though the community remained there three or four years, nothing is positively known of their doings, except that they strictly observed their rules. Gaillardin, who is usually prolix in his descriptions, dismisses the subject with the statement, in one place, that they went there and built a number of cabins, and in another, that the settlement was a failure. Archbishop Spalding, too, has scarcely anything to say about the place. He tells us that they were there until March, 1813, and that during their stay two priests and five lay-brothers were consigned to their final resting place. Had Father Nerinckx been near, we would know much more. It was the ambition of Père Urbain to carry the Gospel to the Indians; but in this, as in all his other undertakings in America, he failed. Had he been able to maintain his institution at Monks' Mound, he might finally have accomplished what he desired, for the Indians were his next door neighbors, and were quite friendly with the monks. It was, however, impossible for the community to support itself, and besides, its members were rapidly dying off. When the colony broke up in the spring of 1813, there were probably not

more than nine or ten members left. How many had come from Kentucky, and whether any members had entered the Order at Monks' Mound, is not known. We are equally in the dark about what became of the boys whom the monks had pledged themselves to educate at Pottinger's. Probably they remained with their parents and friends in Kentucky. The command to break up camp at Monks' Mound came from Dom Augustin, the Superior of the entire Order, who had arrived in New York in the beginning of 1813, and who had been informed of the condition of Father Urbain's colony. Gaillardin says that Dom Augustin directed Father Urbain to join Father Vincent de Paul's colony in Maryland. He tells us nothing about the departure from Illinois, nor about the trip East, and indeed does not again mention Father Urbain's name until he speaks of the final departure of the Trappists from the United States. Archbishop Spalding enters into some details about the colony's exit from Illinois, its trip down the Mississippi and up the Ohio, but consigns it to oblivion at Pittsburg. He tells us that the property at Monks' Mound was disposed of, that some of the lay-brothers remained in the West, that Père Urbain and his brethren descended the Mississippi in a keel-boat, and that in ascending the Ohio they encountered a great flood and almost fell into the hands of pirates. The information, however, that we would most like to have, namely, how many monks went East, who they were, and whither they went from Pittsburg, he fails to give us. Father Vincent de Paul, in his memoirs, states that Père Urbain and his brethren joined his colony in Maryland shortly before its departure for New York, which was some time in the early part of 1814.

A tradition among the people of the northern part of Cambria county, Pennsylvania, would lead us to believe that Père Urbain and his comrades did not go directly to Maryland, but made one final effort to locate in Rev. Dr. Gallitzin's district. That the Trappists had a settlement in Cambria county cannot be doubted, as a number of men who saw them there give testimony of the fact. There is, however, no known record of the matter. Father Lambing's statement that Père Urbain's colony was in Cambria county before it located at Pigeon Hills, is undoubtedly erroneous. Possibly Dr. Gallitzin's letters may throw some light on the subject at some future time. For the present we must be satisfied with tradition and speculation.

Some years ago two very old gentlemen of Cambria county gave me their reminiscences about the Trappists in Northern Cambria. Although many of their statements are contradictory, some noteworthy information is scattered through them.

Mr. Bernard Byrnes, one of the old gentlemen, said that the Trappists came to Northern Cambria* in 1811, and left in March, 1813, and that they came *from Loretto* to their location, near the present sight of Carrolltown; that they were four or five in number, one of whom was a priest, and that they spoke German; that the brothers were low, heavy-set, awkward men, the priest tall, rather heavy and likewise awkward, and that all were of a dark complexion; that they ate but two meals a day, partook of neither meat nor butter, but subsisted on a paste made of flour and water, and on boiled potatoes and turnips; that his father and others gave them oats wherewith to feed a cow, which they had brought with them; that they located in the woods, on a small spot of clear land, about the size of a large potato patch, and that they planted some potatoes around the house; that the men in the neighborhood were allowed to hear mass in their chapel, but not the women, and that he himself frequently heard mass in their house; that the altar in their chapel was very plain, and made of boards; that the priest often traveled backward and forward between the settlement and Loretto, and frequently stopped with his father over-night. Mr. Luke McGuire, the other old gentleman, stated that the Trappists came to their location in Cambria county in 1814, and remained there a few years; that they were five in number; that they could not speak English, but spoke French; that they lived in a wooden house, to help to build which Dr. Gallitzin had sent members of his parish; that they were accessory to their own deaths, as they exposed themselves to cold and wet; that they started back to France, and that he hauled some of their baggage and one sick brother as far as Bedford, where he left them with a Frenchman; that he had a letter from Dr. Gallitzin to Father Hayden at Bedford; that when they got to Bedford they found the town full of soldiers on their way to Erie; that the Luthers, who were

*The land on which the Trappists located in Cambria county belonged at the time to Jacob Downing, a merchant of Philadelphia.

other old settlers of Cambria county, hauled some of their baggage, boxed up, to Loretto in sleds; and that the sick brother was afterwards reported to have died on the way, between Bedford and Lancaster; that two more brothers died at Lancaster, and that all three were buried there.

Both old gentlemen related interesting anecdotes about the monks, which I must omit. What I have cited from my notes, taken almost word for word, as related by them, is sufficient to place beyond dispute the fact that the Trappists were in the northern part of Cambria county, Pennsylvania, and that they were there some time between 1811 and 1814. For their identification nothing is wanting but recorded evidence. I myself feel morally certain that they were Père Urbain and his brethren. The restless disposition of the priest, as described by Mr. Byrnes, exactly fits the character of Père Urbain; and the broken-down, sickly condition of his brothers, implied in Mr. McGuire's account of their departure from Cambria county, is what we would expect in men who had undergone years of hardship. But the strongest argument of all is the fact that it could have been no one else. The whereabouts of all the Trappists who had come to America can be accounted for between the spring of 1813 and the early part of 1814, except in the case of Père Urbain and his brothers. They left Monks' Mound in March, 1813, and came to Father Vincent de Paul's settlement, in Maryland, in 1814. At the longest, it ought not to have taken more than two months to make the trip. It is quite reasonable to suppose that the interim was spent on the Allegheny Mountains. Dr. Gallitzin may have accidentally met them in Pittsburg and taken them to his mountain home; or the little band may have sought out the great missionary. Princess Gallitzin, the reverend doctor's mother, had been a friend and protectress of the Trappists during the troublesome times in Europe,—how natural for this stray remnant of the refugee colony to seek out the illustrious son of their former benefactress.

The history of the Trappists' settlement in Cambria county is a fitting epilogue to the story of Père Urbain's work in America. Its very obscurity adapts it to its place. Much of what Messrs. Byrnes and McGuire have told us about it was no doubt dimmed by time and colored by imagination. Their dates and figures,

though probably wrong, serve, nevertheless, as landmarks by which we may find the truth. Mr. McGuire's reference to the soldiers in Bedford gives a reliable clew to the time of departure, placing that event in the latter part of 1813 or the beginning of 1814. Though Messrs. McGuire and Byrnes both state that the Trappists were in Cambria county two or three years, it is probable that they were there only from about May until December in 1813. Mr. McGuire says they came in Spring, and both he and Mr. Byrnes state that they left in cold weather.

The report preserved for us by Mr. McGuire about the death of the three brothers and their burial at Lancaster, must have had its origin in the vivid imagination of some sympathetic individual who had observed their delicate health. It is not likely that the monks even passed through Lancaster. Mr. McGuire left them at Bedford, and as they were on their way to Maryland, the most direct and convenient road would have led them much south of Lancaster. What sad thoughts must have pervaded Père Urbain's mind as he repassed the same road, with his small, sickly band, over which he had led the large, stout-hearted colony nine years before. According to Father Vincent de Paul's memoirs, he arrived in St. Mary's county, Maryland, some time in the early part of 1814. Nothing is said about the number of men he brought with him, nor about their condition. Both himself and his men were merged in Père Vincent de Paul's colony, and we do not again hear his name mentioned by anyone until the final departure from New York.

Père Vincent de Paul, according to his own memoirs, set sail from Bordeaux on June 10th, 1812, and arrived at Boston on August 6th. Strange to say, Gaillardin gives the time of arrival as June 6th, 1811. This is probably a misprint, for Gaillardin appears to be a most careful writer. Père Vincent brought with him three members of his Order, one sister and two brothers. The intention had been to bring five sisters, who were to introduce into America the female branch of the Order, but only one was successful in getting a passport out of France. The little band was kindly received at Boston by the pastor of the town, Father Matignon, who urged them to remain in the diocese of Bishop Cheverus. Père Vincent de Paul, however, had orders to locate along the coast near Baltimore. After remaining at Boston

long enough to provide a temporary home for his brethren and get some needed rest, he started for Baltimore on foot. The Archbishop of Baltimore received him kindly and showed a disposition to aid him in his undertakings, but was evidently embarrassed for want of means. After a short while, a farm belonging to the Jesuits was placed at his service as a temporary home. He accepted it and wrote to Boston for the two brothers, making arrangements at the same time to have the sister placed in a convent there. Where this farm was located is not stated, but it is probably in the north-eastern part of St. Mary's county, Md., and near the place where he afterwards bought some land and established his colony. Meanwhile, a wealthy Baltimorean convert to the Catholic faith offered him a tract of land, containing 2000 acres, on the mountains in Pennsylvania. It was situated near Milford, in what is now Pike county. The generous donor offered to send his son along as a guide if Father Vincent desired to go and view it. Father Vincent accepted the proffered services and at once started on his trip. His visit must have been very brief, and his inspection very unsatisfactory, for upon his return he immediately made preparation for a more prolonged visit. This time he took with him two young men who had applied for admission into the Order, permitting them to make the journey as part of their novitiate. The two brothers were left on the farm in Maryland.

A sentence in Père Vincent's memoirs conveys the idea that this second trip was made from Philadelphia. He states that the whole journey was made in silence and on foot, and in the next sentence, referring to Milford, he locates it as sixty miles from Philadelphia, the starting point of the journey. Possibly this refers only to that portion of the trip which was made on foot. If Philadelphia was the *bona fide* starting-point, the two novices were probably Philadelphians. Father Vincent de Paul was in Philadelphia in August, 1813, at which time he stopped with Bishop Egan, at old St. Joseph's, for at least one week. He baptized Rosetta De Silva on August 22d, Jane Havelan on August 29th, and John Paul on August 30th. It was then that he started on his second trip to Pike county, for he says in his memoirs that they made the journey in summer and in very warm weather. The only place along the route of which he

speaks is Milford. Here he celebrated mass on a Sunday, and had for his congregation all the people of the town, though there was not a Catholic among them. After mass the two young men gave some instructions on the Catholic faith. The people requested him to remain among them, and offered to take up a subscription for his support. One man promised to give fifty dollars. Father Vincent, however, had not come as a missionary, but to establish his Order. He accordingly proceeded with his companions to the farm, or, more correctly speaking, tract of forest land. The exact location of this piece of land is not known, but might be discovered through the aid of some of the oldest residents of Pike county. It was on the mountain not far from Milford, nor very far from the Delaware River; hence it must have been north-west of Milford.

Upon their arrival at the place, Père Vincent and his companions built a temporary cabin out of branches of trees. In it they sought shelter at night, and from it they made their excursions through the dense forests to inspect the land. As a guide, they usually had a boy or young man from the neighboring country. One day, when Père Vincent and the boy were out together, they lost their way, and were overtaken by night. Seeing a large flat rock close by, Père Vincent suggested that they camp on it over-night. "If we do," said the boy, "we will be devoured by bears." Soon after, such unearthly howls went up from the dense woods around that Father Vincent was glad to continue his search for the cabin until he found it. Two weeks were spent in examining the tract of land, and two weeks of hardship they were to Père Vincent and his novices. The bare earth had to serve them as beds, and during the first few days they had to depend on wild fruits for their sustenance. On the fourth day a Jew and a Protestant came to their relief with potatoes. The Jew remained with them over Sunday and attended mass, evincing, says Père Vincent, a great interest in the Catholic faith. During the two weeks Père Vincent said mass several times in the cabin. He gave religious instructions to a family consisting of father, mother and three children, and had hopes of receiving them into the Catholic Church; but owing to the interference of a woman from Milford he was disappointed. One day his companions and himself made a cross and carried it

in procession for the distance of a mile, singing psalms all the way. The latter part of the route they walked in their bare feet, though rattle-snakes abounded, and at its terminus they planted the cross. Père Vincent soon discovered that the tract of land at his refusal was not a good sight for a Trappist monastery. It consisted of rocks and marshes, was over-run by snakes and wild beasts, and was too far from large towns and too difficult of approach. He would gladly have remained as a missionary, but, bound as he was by his vows to the interest of his Order, he could not do so. In company with his novices, he accordingly retraced his steps to the shores of Maryland. As on his way up, so on the return trip he tarried for a few days with Bishop Egan at old St. Joseph's, in Philadelphia. He is recorded as having baptized Ann Elizabeth and John Sturges, twins, on October 4th, 1813, Mary Ann Shields and Margaret Dorothea on October 10th, and Mary Ann Norbeck and Edward Russell on October 11th. He acquainted Bishop Egan of the ripening vineyard in the northern part of the State, and advised him to send evangelical laborers into it; but the Bishop had no one to send.

The part of Maryland to which Père Vincent went was the north-east of St. Mary's county, the most southern county of the State. He describes the place as being situated on the coast near the Patuxent River, and not far from the Potomac. The Archbishop of Baltimore and the Sulpicians had long since advised him to establish his colony there. Many statemants in his memoirs would lead one to believe that it was there he left the two brothers, and that he began the settlement before he made his trips to Pike county, Pennsylvania. This view gains additional strength from the fact that three brothers, who arrived from France at the end of 1812, or in the beginning of 1813, are said to have joined the colony in Maryland.

At what time the monks gave up the temporary home on the Jesuit farm and bought land of their own, and what distance the two places were apart, I have not been able to learn. Père Vincent says that land was bought and its clearance at once begun. The colony lodged with a private family in the neighborhood until it had time to put up quarters for itself. With the aid of the negroes of the vicinity, who, Père Vincent says, were all Catholics, the brothers completed a log-house eighteen feet

square in a short time. Afterwards a chapel was begun, but it was probably never finished. During the winter sufficient land was prepared to make a potato-patch, a garden and a nursery. Père Vincent speaks in terms of praise of the fertility of the soil; hence, no doubt, the efforts at farming were successful. The colony was doing well, but as spring approached unlooked for enemies sprang up, which, as time wore on into summer, grew to be almost unbearable. The effluvia from the marshes along the river bred disease and pestiferous insects, and the great heat of the summer was most oppressive. The colony, however, held out for one season. Toward the end of 1813 it was augmented by the arrival of Père Urbain and his comrades. Father Vincent says that Père Urbain joined his colony just before its departure for New York. The only clew I have been able to find to the time when the Maryland settlement broke up, is in the baptismal records of St. Joseph's Church, Philadelphia. Father Vincent de Paul is there recorded as having baptised Sarah Ann Johnson on January 18th, 1814, John Peter Scott, adult, on January 23, and Peter Robert Mayot on the same day. These baptisms he must have administered when on his way to New York. Some time before the departure from Maryland two brothers died and were buried in the orchard close to the house. Their surviving brethren, fearing that their graves might be desecrated when the property fell into other hands, before leaving took up the bodies at night, and on the following day buried them in a cemetery at the nearest village. Possibly these were some of Father Urbain's sick comrades.

As already intimated, Dom Augustin, the superior of the Order, and its rescuer in 1790, had come to America, to himself try to establish his Order. After a most unhappy voyage, during which he had been cast into prison at Martinique, upon the accusation of one of his own men, he arrived in New York in the early part of 1813, bringing with him several English and Irish monks from Lulworth. He at once cast about for a site for his monastery, and after a short while found a suitable property, which he purchased for ten thousand dollars. He called to New York the colony in Maryland, thus gathering into one house all the Trappists in America, except Father Marie Joseph, who was still on the mission in Missouri. Barely enough survived to make



one community. The exact location of the monastery I have not been able to discover, but Father Vincent says it was situated on the plains not far from New York City.

While looking after the interest of his own house, Dom Augustin did not forget the Sister who was patiently waiting at Boston for an opportunity to establish the female branch of the Order. He had her come to New York, procured for her a house near the monastery, and thus enabled her to establish a convent, though necessarily on a very small scale. Probably other sisters of the Order had meanwhile come over from Europe, and it is not unlikely that recruits had come in from among the natives of the country. Père Vincent de Paul was appointed chaplain to the convent, and also to an Ursuline convent about three and a quarter miles from the monastery. He said mass at both places on Sundays and feast-days. At the Ursuline convent he received three Protestant young ladies, boarding scholars, into the Catholic Church.

For a while the Trappist monastery near New York flourished. Dom Augustin took charge of thirty-three children, most of whom were orphans, to feed, clothe and educate gratuitously. Many persons, both Catholic and Protestant, visited the place, attracted, no doubt, in a great measure by curiosity. Many conversions to Catholicity followed, says Gaillardin, and among those who embraced the faith were some Protestant clergymen. An especially large crowd was drawn to the vicinity of the monastery on the feast of Corpus Christi, when the monks, having erected altars, at intervals, in a large field, carried the Blessed Sacrament around it in public procession. In spite, however, of apparent success, the monastery could not gain a permanent foot-hold at New York. Unexpected opposition sprang up, money was wanting, and there was a yearning on the part of many of the monks to return to France. In the Fall of 1814 it was decided to return to Europe, and steps were at once taken to do so. The members were divided into three groups. One, consisting of twelve members, including the Sisters, was taken charge of by Dom Augustin himself; another, numbering fifteen persons, was placed under the guidance of Père Urbain; and the third, composed of seven people, under the direction of Father Vincent de Paul. The first and second set sail in October, 1814; in two

separate vessels. The third remained behind to close up the temporal affairs of the monastery, and did not leave New York until May, 1815, when it set sail for Halifax on its way to Europe. At Halifax the ship was detained, and when it departed for Europe Père Vincent was by accident left ashore. Looking upon the matter as providential, and knowing of no way to get to his brethren, he began at once to devote himself to a missionary life, in which he continued for many years. His life has been recently published by Miss Amy Pope, of Charlottetown, Prince Edward Island, to whom I am under obligations for a transcript of part of his memoirs.

The only Trappist left in the United States, after 1815, was Père Marie Joseph, who continued his missionary work in Missouri until 1820, when he likewise returned to France. At the request of his superior he published memoirs of his work in America. These I have not been able to get the use of, although a copy of them is extant in Canada.



Catholicity in the Three Lower Counties;

OR,

THE PLANTING OF THE CHURCH IN DELAWARE.

[Read before the AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA, Tuesday
Evening, March 23, 1886, by CHARLES H. A. ESLING.]

MY good friends, you must not expect to-night any essay of an elaborate and grandly heroic character or any narration of mighty achievements. It is a simple little pastoral tale, and yet it has an element of grandeur all its own; for this story of the quiet, every-day life of a few scattered rustics in a new and thinly populated country involves within itself the story of the planting of the Church of Jesus Christ in a sovereign State, albeit the smallest, of the American union. Such is generally God's way. The weak things of this world doth He use to confront the powerful, and the foolish things to confound the wise. The shepherds that "came and wondering eyed in Bethlehem born the heavenly stranger," to whom the celestial splendors and choicest favors of Christmas night were alone revealed, what were they but the first evangelists of Christianity? I have, then, no apology to make for the simplicity of my narrative, but will rather say to you, in the words of St. Ambrose, which the Church solemnly sings in the Matins of our Saviour's Nativity, "*Videte ecclesiae surgentis exordium. Christus nascitur; pastores vigilant . . . et bene pastores vigilant quos Bonus Pastor informat.*" "Behold the exordium of the rising Church. Christ is born; the shepherds watch, and well do those shepherds watch whom the Good Shepherd enlightens."

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Delaware, as you know, was first settled by the Swedes and Finns; then the Dutch from New York conquered it, and finally the English came in and stayed. I make this brief recapitulation of its civil history to elucidate one or two points in its religious history. The first is somewhat of a coincidence. As William Penn received his charter from a sovereign who died a Catholic, as he granted a religious toleration which subsequently proved more tolerant to Catholics than even that of their own Catholic-founded State of Maryland when it had fallen under Puritan and Episcopalian rule, so Delaware, which subsequently formed a part of Penn's grant, was settled by a colony sent out by Queen Christina of Sweden, who although then herself, as were all her counsel, Protestant, subsequently became a most fervent Catholic, went to Rome, and lived and died there in the Farnesina palace. Now with the advent of the Dutch to Delaware comes another curious incident, for which I am indebted to a profound chronological scholar of our city, who is particularly apt in the fixing of our American dates. It is this: Any Dutch date in Delaware records need not have the usual eleven days added to it to make it coincide with our modern system of chronological computation, because at the time of the entry of the Dutch the Netherlands were under Spanish jurisdiction, and Spain, as a Catholic country, had accepted both for herself and her colonies the Bull of Pope Gregory XIII. rearranging the calendar. In other words, all Dutch dates are N. S. Swedish and English dates, being Protestant, are O. S. So you see Delaware was, even thus early, beginning to call "time!" on Catholicity. The faithful, what few there were of them within the limits of the present State of Delaware, or, as it was then called, "the three lower counties" of Pennsylvania, from which it was separated into an independent State at the revolution in 1776, were, in common with most of the Catholics of this part of the country, attended by the missionaries from Maryland, generally speaking, but more directly from the mission of Bohemia Manor. It is not my purpose in this paper to explain the point of civil history, how these three lower counties, from being an integral part of Penn's territory, were subsequently erected into an independent State, which would include the story of the boundary known as Mason and Dixon's line, a part of which is the peculiar semi-circular division between Dela-

ware and Pennsylvania. That is part of the civic history of the country. Nor do I propose to go into the history of the old mother mission of Bohemia. That belongs to the religious history of Maryland, and I shall have quite enough to do to cover in the limits of one evening's lecture all that I shall have to tell about the planting and progress of the Church in the field I have chosen—"The Diamond State." But I imagine the inquiry, Why have you chosen this special locality? For the very best reason. A man can talk best upon those subjects which he understands best; and as my own ancestors were the planters of the faith in Delaware, I can give you the prehistoric or traditional history of the Church there, which knowledge is the very apple of the historian's eye, the *cor cordium* of his desires and researches.

The next earliest historical record concerning the Church in Delaware, outside of my own family records, which I have been able to find, and up to the date of the commencement of my narrative the only printed record, is taken from the Episcopalian church missions on file in the library of the Pennsylvania Historical Society; and for a knowledge of it I am indebted to Mr. M. I. J. Griffin, who reproduced it in his "Catholicity in Philadelphia" from "Some Account of the Missions in Pennsylvania," under date of May 20th, 1760, by the Rev. Phillip Reading. He says, speaking of Appoquinimink mission, in New Castle county: "But what makes this mission of great consequence to the society, and indeed to every lover of the Protestant cause, is its lying contiguous to a very considerable Popish seminary in the neighboring province of Maryland. This seminary is under the direction of the Jesuits. A priest of this order used formerly to preach and say mass at stated seasons within the mission of Appoquinimink, but, by the blessing of God, a check has been given to their attempts, and no mass has been celebrated in Appoquinimink for a considerable time past." Now here we have positive evidence, and that of the best kind, to wit, the unwilling confession of our religious opponents, that there were Catholics in Delaware prior to 1760, in sufficient numbers to receive the ministrations of a priest, and that mass was celebrated in New Castle county prior to that date. The neighboring Popish seminary was undoubtedly Bohemia Manor, which was a classical seminary of considerable repute from about 1745 till about 1792. It was, moreover, on an almost

direct line with Appoquinimink creek, which flows through that part of New Castle county rising not far from the Maryland Border, and emptying into the Delaware, a few miles above the line of Kent county, In an old Jesuit diary, or rather a copy of it made by the Rev. John Morgan, S. J., I find this entry: "The Rev. Christ. von Keating baptized August 10th, 1791, at Appoquinimink."* So although "a check had been given" to the priest's "attempts" in that mission, yet its effect was only temporary, even though there be no record of his return until after thirty years. I have made some effort by consulting old maps to discover the exact territory comprised within the limits of the Episcopalian mission of Appoquinimink. So far I have been unsuccessful, but I presume it lay around the locality just mentioned, and probably included the hundred which took its name from the creek. St. Ann's Episcopal Church, at Appoquinimink, is near Middletown, and was built in 1705. In the same copy of the diary, which is really composed of extracts from a collection of diaries and registers belonging to several of the old missionaries, and immediately following the above entry, is the following list of "out-missions, as seen (?) from the record," depending on Bohemia Manor. There is no date given, but while they are evidently of much later date than the period of which I am treating, probably as late as 1830, yet are interesting as showing the stations before there were any churches in Delaware with resident pastors, except St. Mary's, at Coffee Run (of which I am about to treat), and Wilmington; and I make this exception, because you will please observe that that mission of Whitely Creek, or Mill Creek hundred, as it is indiscriminately called in the Jesuit records, is not mentioned, and this is only another presumptive proof added to others which I shall presently adduce of the seniority of that mission in Delaware. The list which I have copied includes

* The name of this missionary priest is almost invariably spelled by writers in this form, yet it must be obvious to all well-instructed readers that it is erroneous, the prefix *VON* being Teutonic, and the Keating being decidedly Celtic. It is, in fact, an error. The venerable priest's name was Christopher Vincent Keating, but he usually signed himself CHRISTOPHER VIN. In course of time this became corrupted by copyists into *VON*, until by long usage the error was lost sight of in custom.

C. H. A. E.

other stations than those in Delaware, but I will give only the latter: "New Castle, Delaware; Kent county, Delaware; Middletown, Georgetown, Taylor's Bridge, Delaware; Sussex county, Delaware; Smyrna, Delaware; Galena, Kent." It may be just as well to state here that the earliest missionaries to this part of America were nearly all Englishmen, with Anglo-Saxon tastes, sympathies, and methods; hence they not only coalesced more easily with their fellow settlers, and had more influence over them, but they also brought to bear in the prosecution of their missionary work the same system which the English government has always applied so successfully to its colonial military conquests; for just as the English policy is always to protect such newly acquired settlements by lines of military fortifications and supply stations, so these English Jesuit missionaries established an easily traceable chain of missions or central rendezvous starting from Maryland and running up into Pennsylvania and New York; and I have the authority of a distinguished Jesuit for saying that it is the same policy which the English Jesuit, Father Weld, is pursuing to-day in his missionary evangelization of the English conquests in Africa.

I shall now proceed to discuss the point—who were the Catholics mentioned? and I think to prove, presumptively at least, that Mass was said in New Castle county much earlier than 1760. The first Catholic settlers in the three lower counties were undoubtedly Irish. But why did they come to Delaware instead of going to Maryland? Or did they go to Maryland first and then migrate to Delaware? I think not. The persecution of the Catholics in Maryland was over by that late date. Mr. Griffin's exoneration of the character of William Penn seems to me the true solution. He had a large acquaintance in Ireland, held estates there, as his descendants do to this day, had traveled much therein, and by his own persuasion had induced large numbers of its people to come out to his colony; and the reputation of his mild rule and the well-known tolerance of its government had made it quite as safe a haven for Catholics as Catholic Maryland. Perhaps many of the emigrants were not so punctilious or scrupulous about the exercise of their faith. New adventurers are not apt to be. If they were they were within easy reach of the priests in Maryland, and if they were not, the priests of Maryland

were within easy reach of them. However it be, it is a patent fact that these Irish did not come up to Philadelphia, but largely landed at New Castle. Among them most probably came him whom I feel justified in calling the lay pioneer—planter of the faith in Delaware—my own maternal great-great-grandfather, Cornelius Hollahan. I do not say he was the first Catholic in point of time, but I do say that from what I shall be able to tell you of him I think you will agree with me that he was the first Catholic layman of standing, importance and character in the colony, the standard-bearer of faith to whom the clergy of Maryland subsequently looked and upon whom they placed their principal dependence to aid them in the lay work of the Church. He is supposed, and for very good reasons, to have come from county Kerry, on the Blackwater river, a little above Cork, probably from the immediate vicinity of Charleville.

I cannot tell anything definite about his immediate family connections in Ireland. "James Hwolahan, gentleman, county Kerry," is the name of a subscriber to an old book in his library, and supposed to have been a relative; but the family or clan from which the name is derived has been traced by Irish genealogical scholars. "From Lucan, king of Munster, probably the grandfather of Brian Boru, of the line of McCarthy More, is descended the Muinter Wallachain, or O'Hoolaghans. The word "muinter" signifies household, family, people or posterity of. The name is sometimes Anglicized O'Coulaghan and MacCoulaghan. They were princes of Ui Mani, a great division of Connaught, the Latin name for which is Hymania, the full derivation of the name being given in O'Mahony's translation of Keating's Ireland. But the O'Hoolaghans were, according to O'Dugan, especially termed lords of Fial Anmchada. The chief of the family is thus described by O'Dugan :

A noble chief of lasting fame
Rules over the plain of the Anmchada,
A valiant rough-fettering warrior
Of keen-edged weapons is O'Hoolaghan.

There is to be found among the poems of Clarence Mangan the translations of two Irish Jacobite songs in which the fate of Ireland is deplored and her future resurrection prophesied, she being personified in both under the symbolic name of Caithleen

Ni Wallachain, Angelicized Catherine Holahan, One of these is not suited in either style, rhyme or rhythm to the taste of modern readers, but the second is so beautiful that some specimen stanzas will, I am sure, meet with the favor of this audience, especially at this time :

Let none believe this lovely Eve
 Outworn or old ;
 Fair is her form ; her blood is warm,
 Her heart is bold.
 Though strangers long have wrought her wrong,
 She will not fawn—
 Will not prove mean, our Caitilin Ni Wallachain.

Her stately air, her flowing hair,
 Her eyes that far
 Pierce through the gloom of Banbo's doom,
 Each like a star ;
 Her songful voice that makes rejoice
 Hearts grief hath gnawn,
 Prove her our Queen, our Caitilin Ni Wallachain.

We will not bear the chains we wear,
 Not bear them long.
 We seem bereaven, but gracious Heaven
 Will make us strong.
 The God who led through ocean Red
 All Israel on,
 Will aid our Queen, our Caitilin Ni Wallachain.*

Almost as many liberties were taken with the spelling of Cornelius Hollahan's name by the early settlers in Delaware as with the ancient Celtic version. He himself always signed his Christian name "Con." His son John was the first of the family to spell the surname with one l, being, according to family tradition, "too lazy to write the other one." Cornelius Hollahan seems also, from such relics as the family still possess of him, to have been of the better, or gentry, rank of society, and possessed of considerable means and education. Among these relics are a pair of silver knee buckles and a pair of silver sleeve buttons "linked" exactly in the re-

* For a further account of the different branches of the Holahan family and the name since the days of King James II., see O'Hart's "Irish Pedigrees." See also *Catholic World*, February, 1886, p. 680.

vived fashion of the present day. I myself possess a part of his library, consisting mainly of religious works filled with curious old distichs on the fly leaves and margins, which I have described elsewhere.* Among these books is one of the original edition of the Rheims Testament, 1582; "The Life of St. Francis Xavier," from the French of Father Bouhours, S. J., by the great English poet, John Dryden, London, printed by Jacob Tonson, at the Nag's Head, 1688; Challoner's "Catholic Christian Instructed," gilt edges, London, 1738. Among the Irish imprints, Parsons' "Christian Directory," Dublin, 1752; Monsieur Fleury's "Catechism," Dublin, 1753; all in perfect preservation. He certainly wrote, too, what was for those days a fine hand. I may say here, however, that in this he was surpassed by his son John, whose penmanship is a marvel of beauty even in this age of high education. It is almost equal to copper-plate. The date of Cornelius Hollahan's arrival I cannot give, but it was certainly prior to 1754, for I have deeds in his name of that date; and if the family tradition concerning his marriage be correct, he was here as early as 1747. He settled on what is known even in our day as one of the most beautiful estates in Delaware, or indeed anywhere, Mt. Cuba, or Cuba Rock as it was formerly called, on the Red Clay Creek, about seven miles north-west of Wilmington, which he purchased from Letitia Aubrey, daughter of William Penn, if the tradition be true, or at least from her vendees, it being a portion of her Manor of Stening.† The date of the purchase I am unable to fix, no amount of searching in the New Castle records having enabled me to trace back the title. The estate comprised 148 acres 140 perches, and it is said that the price paid for it was £1 per acre, a good round sum for those days. Here, according to the tradition of the family, was celebrated in Cornelius Hollahan's house the first Mass in New Castle county, and most probably the first in Delaware, since I hardly think the more thinly populated lower counties could have numbered sufficient Catholics to have demanded the services of a priest when the district

* See *Catholic Standard*, Philadelphia, of September 16, 1876; also *Catholic Book News*, published by Benziger Brothers, New York, issues of December, 1876, and April, 1877.

† See Addendum No. 1 at the end of this paper.



around New Castle and Wilmington, the very nucleus of Delaware's population, had not yet had any celebration of the Holy Sacrifice. The priest at Appoquinimink was evidently a later missionary than the priest at Mt. Cuba. The fact that the celebration took place in Mr. Hollahan's house, together with other facts which I am about to relate, goes to prove my assertion as to his social and religious prominence among the little band of Catholics in that community. Moreover, the great care with which the story of this first mass was handed down through all the succeeding generations of the family helps to prove not only its truthfulness, but their appreciation of the honor.

Cornelius Hollahan was, according to family tradition, unmarried when he came to America. His wife was Margaret Kelly, a native of the town of Dungevin (?), probably a mispronunciation of Dungarvin, as I have been unable to discover any town in Ireland of the former name. While yet a child she had, together with another little girl, been enticed away from her home by a woman under pretence of getting some "oranges and other dainties," then suddenly carried off and put aboard a ship bound for America, a system of kidnapping quite common in those days, the children thus stolen being bound out to service on their arrival in the colonies, thus furnishing a lucrative source of trade to the traffickers in human beings. The celebrated Charles Springer, afterwards so famous in the annals of Delaware, was kidnapped in this way when he was twenty years old, and carried to Virginia and there bound to service. (We must not, however, confound children thus stolen and bound out with the "redemptioners" of those days. The latter were a class of people who bound themselves out by selling their term of service to a sea captain to pay for their passage.) Family tradition has not failed to record the vociferousness of the screams of these two children when they discovered their deplorable situation; but a kind providence turned their misfortunes into a means of good. The other child mentioned was afterwards known to the families of the neighborhood as Mrs. McCauley. Margaret Kelly was shortly after her arrival discovered by Cornelius Hollahan, who knew her family in Ireland. He most probably redeemed her from those to whom she was bound, and she ultimately became his wife and the mother of his children. These children were five

in number, two being daughters, Margaret and Mary, the dates of whose births are unknown. The tradition was given to me that one of these married a man of the name of McLaughlin; the other became Mrs. Spencer. Both emigrated to the West, but not, it would seem, until after their father's death, after which period nearly all traces of them are lost. The tradition about the names of their husbands I am disposed to doubt, although I derived it from their aunt, Mrs. Charlton, nearly all of whose statements, even when extreme old age had impaired her recollection, I have found to be borne out from time to time by discovery of records, and she must have been fully thirteen years old at the last mention of them in these records. My reasons for doubting her recollection in this particular point are these: Cornelius Hollahan in his will, dated October 26th, 1788, refers to them merely as his daughters Margaret and Mary, and makes Margaret a co-executor with his son John, she being then unmarried. In 1793, when his estates were sold, the deed recites that John Hollahan, Margaret Craig and Francis Ailcock were heirs and terre tenants of the land, and that certain writs had been served on them. Now, as Cornelius Hollahan left by his will all his estates to his children, then surviving, respectively (naming them), it is most natural to suppose that Margaret had intermarried with a man named Craig and that Mary must have married Francis Ailcock, who in her right as his deceased wife was substituted for her in these writs and deeds as terre tenant. Had the husband been also dead and this Francis Ailcock been a surviving child, the writs would have been served upon and the deeds referred to a third party as guardian for Francis Ailcock, a minor. I would also infer from the fact of the nonjoinder of Margaret's husband in these documents that she was at that time a widow. The sons of Cornelius and Margaret Hollahan were three in number. I. John, born August 8th, 1748, according to an entry made by his son Jacob in his family Bible; but according to an entry made by himself in the old Rheims Testament, the date given is Sept. 5th, same year. II. James, the date of whose birth is unknown. III. David, the only record of whose birth I discovered on the page of a very old copy of "The Following of Christ" by Thomas à Kempis: "David Hollahan,

born January 25th, 1753," and on the fly-leaf of another old book this distich:

David Hollahan's my name,
Irish is my nation,
New Castle is my dwelling place,
This is my situation.

Of these sons John is the only one who married and survived his father. James was remarkable for his great physical strength, being "able to lift a barrel of flour with ease." During the war of the Revolution his eldest brother John was drawn for the Colonial army, but James went as a substitute, and with him went the youngest brother David. They were both wounded and taken prisoners at one of the battles in South Carolina, Cowpens it is said, but I think more probably Camden. Cowpens was a very insignificant fight. Camden, on the other hand, was a heavy battle in which the Delaware line regiments were severely cut up. They were put aboard the odious British prison ships, where they are supposed to have perished, as they were never heard of again. John I shall speak of more fully hereafter.

With such brief details concerning this family, given to round out my narrative and make it more intelligible, I shall resume the main thread. Bear in mind that all this time there was no Catholic church in the confines of the three lower counties, or Delaware. Cornelius Hollahan's house was practically "the mission," as subsequently was his son John's. Hither came all the priests of the old Maryland mission; Carroll, Molyneux, Lewis, Rossiter, Keating; and all the celebrated missionary names were household words, and not only the Catholic missionaries, but the ministers of other denominations, even the Quakers, among whom John Holahan had married (as we shall subsequently see), assembled there as on neutral ground and held their discussions and rustic theological controversies. Some reminiscences have been handed down concerning the missionaries. I have it from the lips of Cornelius Hollahan's granddaughter, Mrs. Martha Charlton, who died so late as 1872 at the advanced age of ninety-two years, that she had heard her mother, I think it was, say that Archbishop, or Father Carroll, as he was then, was a very dignified man, somewhat haughty; and when on one occasion a woman in the neighborhood had with great pains

and care been long preparing some altar linens against the coming of the missionaries, upon Father Carroll's arrival she offered them to him, he declined them, saying they were not fine enough for the service of the altar. Here at Mt. Cuba Cornelius Hollahan continued to live until, as is said, the first church was built, when, upon the invitation of the clergy, who desired him to take charge of it, he left Mt. Cuba and removed to the vicinity of Coffee Run. Such is the tradition (as to its verity I cannot answer); and in the inventory of his effects is an entry, "hay at the old place on the stable loft," which would indicate a former residence. From old deeds and surveys in my possession it seems evident that he owned other lands in Mill Creek hundred in the vicinity of Coffee Run, and some of these he owned as early as 1771, and adjoined his son John's lands, as we shall presently see, though Mt. Cuba and Coffee Run, or the Old Homestead, as John Holahan's place was usually called, were not very far apart. I am sometimes inclined to think that these other lands of Con Hollahan's were simply the out-lying portions of Mt. Cuba; but the records and papers give no definite information, as they merely refer to his lands as bounding others.* Mt. Cuba remained in the family certainly for forty years, and Cornelius Hollahan left it by will to his children. It finally passed out of the family by sale January 12th, 1793, to Evans Phillips of Christiana hundred, for £165. (See New Castle County Records, Deed Book M, Vol. II., page 463.) Whether Cornelius Hollahan removed to his own house on these other lands or to his son John's I am unable to say, but certainly his interest in the church did not slacken. Coffee Run is a small stream crossed about seven miles from Wilmington on the Lancaster turnpike. Here stands a little frame church painted brown, known as St. Mary's, almost hidden from the road by surrounding trees, save where the little white cross rises above the foliage to arrest, as it were, the traveller's attention. The church is surrounded by a cemetery. This is indisputably the first, and consequently the oldest, church in Delaware. From a mass of correspondence and other manuscript materials collected during the course of several years I will now proceed to give its history.

* See Addendum II.

There was at one time a supposition, for I can scarcely call it a tradition, that the ground for it was given by the Holahans. This I feel safe in positively denying. There is not a shred of evidence to prove it ; indeed, the evidence would seem to clearly disprove it, although they doubtless contributed very materially to its erection. The cemetery seems to have antedated the church at least twenty-five years. A writer in an old number of the Philadelphia *Catholic Herald*, the date of which I cannot give, speaking of the place in connection with the exercises of the jubilee held there some years ago, says that there are headstones in this cemetery on which can be deciphered inscriptions dated as far back as 1764. Bishop Becker, in a sketch of the Church in Delaware, printed in the *Catholic Standard* of July 30th, 1879, says that the "cemetery dates back to 1786, as appears from the tombstones there." I think the former date is more nearly correct. The Bishop probably did not investigate the tombstones as thoroughly as the jubilee reporter had done. Undoubtedly Catholics died and were buried thereabouts in considerable numbers before 1786. Those that were not buried there were probably conveyed a long distance to Maryland, for among my great-grandfather's, John Holahan's, papers I found a scrap of paper in his own handwriting, in which he states that £— —d was paid for taking the body of ——— to Bohemia. I know positively that burials took place there in 1788. Bishop Becker also says "the first church was a log building." This is correct. He continues : "At what time precisely it was erected we do not know." Father Reilly, for many years vicar-general of Wilmington, says in a letter to me dated December 28th, 1876 : "St. Mary's Church was built, I think, in 1790;" but I do not think so with him, and for this reason : My maternal grandfather, Jacob Holahan, used to go once in a while to Delaware, generally for the express purpose of hearing Mass at Coffee Run, and he usually timed his going by the special Sunday of the month on which the mission Mass was celebrated there. St. Mary's in later days, not having a resident pastor, had Mass only once or twice in the month. My grandfather was getting old, and, as he always expressed it, he wanted "to hear Mass once more in the old church before he died." Moreover, he always expressed a desire to be buried there, and in this connection used to tell a story

about some old man down there who always pointed out a certain tree under which he wished to be buried, because after he was dead he wanted to be laid where he could "see the ships going up and down the Delaware." Possibly this spot may have been at Mt. Cuba, from the summit of which there is a superb view not only of the Delaware river, but of the surrounding country for a circuit of at least sixty miles. There is no view of the Delaware from Coffee Run. But my grandfather did not die so soon as he anticipated, but lived till I was over ten years old, and the last time he went to Delaware he insisted on taking me with him, because he would then have seen five generations of his family worship in that church. Now, to count back from me five generations he would have to include his grandfather Cornelius Hollahan, and this he could not have done if the church had only been built in 1790, because Cornelius Hollahan died two years before; and as at that time my own grandfather was over ten years of age, he undoubtedly had seen his grandfather, and was brought up near him, if not with him. Moreover, why did Cornelius Hollahan leave Mt. Cuba to be near the new church (if he did so) if the church was not erected until two years after his death? Still, in order to avoid any possible error, I must say that 1790 is the earliest approximate date given. A good story is told of John Holahan in connection with the building of the church. John was appointed to collect funds for the purpose. One day as he was riding along on horseback he met a Presbyterian neighbor, James Crossin, whose descendants still live in that neighborhood. John asked him to subscribe a dollar. Crossin looked at him a moment undecidedly, and then drawled out: "Well, John, I'll give ye a dollar, but ye know I hate your religion." "So does the devil, Jimmy, and you can keep your dollar," replied John as he whipped up his horse and rode off. Jimmy afterwards went to the priest then in charge of the mission, said to have been Father Rossiter, gave him the dollar and told the story to him as a good joke on himself. The records of the church, if any ever existed, have long since been lost, and I can only give you its history as I have compiled it from various authentic sources. Not being able to trace any title by index at New Castle, I wrote to the Very Rev. Father Reilly, Vicar General of Wilmington. My purpose was partly to discover who

gave or sold the lands for this cemetery and church. I was the more anxious, as I had always understood that there was something dubious about the transfer of the title in later times. He replied that the farm or lands originally belonged to the Jesuits, of whom, said he, the Rev. Father Molyneux was one, and that Father Kenny, the last resident pastor, had purchased it from Archbishop Neale of Baltimore, who had been a Jesuit priest, and that the records in Georgetown or Baltimore could give the only reliable information of the original deeds or grants. On application to the Jesuit Fathers at Georgetown, as suggested by Vicar General Reilly, I received the following reply from the Rev. Clement S. Lancaster, of that Order, who, at the request of the Rev. James Pye Neale, S. J., to whom I had directly applied, had made the investigation. Father Neale, in a note accompanying Father Lancaster's reply, said: "Here is Mr. Lancaster's answer. • He can do more than any one else."

LOYOLA COLLEGE, January. 30th, 1877.

Rev. J. P. Neale, S. J.:

REV. AND DEAR FATHER IN XTO.—I have looked over the books of the corporation of the Roman Catholic clergymen, and the following is all I find that probably regards the farm at Coffee Run :

"At a meeting of the corporation held December, 1798, the memorial of Rev. L. Neale was presented, asking a grant of \$800 for the relief of the farm in Mill Creek hundred, Delaware, purchased by Father Manners."

"August 3, 1799—At a meeting held this day it is entered on their records as the opinion of the representatives of the Roman Catholic clergymen that the farm at Mill Creek hundred, Delaware, should be sold, reserving the church and burying ground. That a house and lot be purchased in New West Chester to accommodate the priest to serve the neighboring congregation, and that the residue of the purchase money be funded for his support.

"October 9, 1799—At a meeting of the corporation a resolution was passed concurring in the above proposal of the representatives."

Some time after it is mentioned that the Rev. Antony Herr was at West Chester and a certain amount of money was paid him.

"June 29, 1808—The agent of the corporation acknowledges the receipt of \$752 from the sale of Mill Creek." (Farm, of course.)

The above [says Father Lancaster] is all I can find on the corporation books regarding property in Mill Creek hundred, Delaware, and I think it is the same property bought by Father Kenny on Coffee Run, where stands St. Mary's Church. "About 35 years ago I knew a good

old man by the name of Francis Council, living in Talbot county, who frequently spoke of having lived with Father Kenny on a farm on Coffee Run purchased from the Jesuits. He has since died. Father Manners, who purchased the farm, lived at Bohemia, I think, at the time, and probably made the purchase before our [Jesuit] charter was obtained in 1792. If this is so, it will account for no other mention of that property being made on the books of the corporation."

Yours very respectfully and affectionately in Xto.,

C. S. LANCASTER, S. J.

Following out the references, I wrote to his Grace Archbishop Bayley of Baltimore. In a reply dated April 17th, 1877, Father Starr wrote:

The archbishop a few days before his departure for Europe bade me write to you, and say, in reply to yours of March 23d, that he has had all the documents in the archives of this church carefully arranged and docketed, and that in going over them by title he has been unable to find anything that would suggest the matter you speak of. He begs, however, that you will write again on his return from abroad, with the hope that his health will enable him to give the matter some attention.

Yours very truly in Xto.,

WILLIAM E. STARR.

Ten days after this I followed the Archbishop to Europe, but never saw him alive again. He returned, as you know, only to die, and I pursued the matter no further in Baltimore.

Now no one doubts that Father Kenny purchased Coffee Run from the Jesuits. That is in a certain sense contemporaneous history. But when and whence did the Jesuits get it? Father Lancaster's statement would seem conclusive that Father Manners was the purchaser, and that the church and burying ground were part of his purchase. Now the fact of the matter seems to be that the whole plantation forming the Jesuits' property in Mill Creek hundred, including Coffee Run cemetery and church, was the result of several successive purchases, probably made from time to time as need or opportunity presented. For I shall now proceed to show you that the Jesuits owned lands there twenty years prior to the dates suggested by Father Lancaster, and of which Father Manners was not the purchaser. There is in my possession, among other family papers of which I am the owner,

an old manuscript without date, written and signed by Rev. Robt. Molyneux, S. J. Here it is:

My plantation, containing two hundred and eight acres, more or less, begins at a corner black oak tree, being a corner tree of Letitia Penn's manor on the east end thereof; from thence west forty-two perches to an old corner white oak; thence south thirty-seven perches; thence west thirty-six perches to an old corner hickory; thence west one hundred and twelve perches to an old corner white oak by a run; thence up said run north ninety-two perches to a new corner white oak; thence leaving the run and continuing the same course ninety-six perches to a new corner black oak in the woods on manor; thence east sixty-two perches to a small run; thence by the same course one hundred and forty-six perches to a new corner hickory in the manor line; thence by the said line south eleven degrees, west one hundred and sixty-five perches to the place of beginning.

R. MOLYNEUX.

Father Molyneux calls it his plantation. This must be explained. After the suppression of the Jesuits by Pope Clement XIV. the members of that Order purchased and held lands as individuals, which they transferred from time to time, one to the other. On the restoration of the Society in 1792, they obtained a charter, and then the individual priests holding lands conveyed them to "the corporation." But this corporation existed only in the State of Maryland, which accounts for Father Molyneux still holding title in his own name, long after that date, in Delaware; and any exercise of authority by the corporation over him, as to those lands, was simply in their character of his religious, and not his legal, superiors.

The boundaries of the land described in his paper seem to correspond very closely with the site of St. Mary's Church. The stream spoken of therein would answer very well to Coffee Run. But this is not all. Bishop Becker, in his sketch of the Church in Delaware to which I have already referred, said: "The land, it seems, was originally bought by the Catholic clergy of Maryland, since a deed is still extant, signed by the Rev. Robert Molyneux, a well-known missionary of the Society of Jesus." On reading this I at once wrote to the Bishop for information about this deed. He replied under date of August 20th, 1879: "The deed to the Rev. Robert Molyneux is inferred to be extant (that is the word I used) from an indenture in my possession to this effect: 'This

indenture made the 25th day of March, in the year of our Lord, 1795, between the Rev. Robert Molyneux, of Georgetown, on the Potomac, in the state of Maryland, on the one part, and Arthur McGough, of New Castle county, in the State of Pennsylvania (?), on the other, sheweth that the said Robert Molyneux for good reasons, &c., &c., doth hereby lease, &c., for ten years that parcel of land, &c., in Mill Creek hundred deeded by Samuel Lysle on the 17th of February, A. D. 1772, unto the Rev. John Lewis of St. Mary's county, State of Maryland, containing 208 acres, more or less, for £26 5s., Pennsylvania currency, yearly, for every year, &c.' This proves that the Rev. John Lewis bought the property from Samuel Lysle; that the Rev. Robert Molyneux either owned it or represented the owners." So far Bishop Becker. The figures given in the above lease, of course, refer to the rental, not the original purchasing price.

I ought to add that the Rev. John Lewis was, for several years prior to the erection of a bishopric here, the religious superior of this country after it had severed its connection with the vicariate apostolic of the London district. In 1772 he was probably acting as superior of the missions of the then Society of Jesus, and in some such capacity made this purchase. But that to which I wish particularly to direct your attention is that the number of acres mentioned in Father Molyneux's paper in my possession agrees exactly with the amount of land named in Bishop Becker's deed, "208 acres."

Thus far had I written of this essay when I determined to make another inspection of the records at Wilmington. I inferred that if Father Kenny had purchased, his deed at least would be on record, and might show the chain of title back. I was correct in my surmise. I did find the deed to him, and it did recite the title. Here it is: "January 17th, 1772, deed from Samuel Lyle to the Rev. John Lewis, 13th of March, 1788, by will, devised the same to the Rev. Robert Molyneux; will on record in register's office, of Cecil County, Maryland. June 6th, 1809, Rev. Robert Molyneux by will devised the same to Rev. Francis Neale, of Georgetown; will on record in the register's office at Philadelphia. By deed proved before Judge Cranch of the circuit court in the District of Columbia, May 17th, 1810, and before Mayor

Robert Brent, of Wilmington, Delaware, June 7th, 1810, the Rev. Francis Neale, clerk of Georgetown, in the District of Columbia, in the State of Maryland, sold the same for \$1600 to Rev. Patrick Kenny, clerk of Mill Creek hundred, New Castle County, Delaware." Here ends the mystery, except as to Father Manners' purchase, which may have been a mistake in name only on the Jesuit corporation books ; but as Father Kenny's purchase was not until two years after the receipt of \$752 by the Jesuit corporation for the sale of Mill Creek, and as the price paid by Father Kenny was a much larger sum, I with reason believe this to be a smaller tract acquired by a different purchase adjoining the church lands, and transferred by a different sale. The reservation of the church and cemetery by the corporation can easily be accounted for on the supposition that the corporation had but ill-defined notions as to the special properties allotted under the one title—Mill Creek hundred. I must add, however, that the description in the deed to Father Kenny corresponds verbatim with that in my private papers signed by Father Molyneux, and with the lease made by him to Arthur McGough.*

Our Very Rev. President, Dr. Middleton, O. S. A., made during last October an examination of the church records in Wilmington, and the result of his researches embodied in two compilations is now among our Society's archives. I have had the use of them, and among the documents shown him was this very "indenture," which is simply an unsigned lease; but it tells much more on a further examination than Bishop Becker told of it. The conditions, ten in number, recite that McGough will board the clergyman of that district, if the bishop wishes, in a suitable manner, viz., lodging, table, candle light, fire, washing, mending of clothes, taking care of his horse, furnishing him with plenty of grass, hay and seventeen bushels of oats yearly, and all for £25 6s. yearly, days of absence to be counted out ; also that McGough "will plant an apple orchard with the trees 25 feet apart," "will fence in all the property," "will plant one lot with chestnut or other timber at 10 feet apart," and "will allow one acre for a church and burying ground," &c., &c. The fact that this lease is unsigned counts nothing against its descriptive

* See Addendum No. II. at the end of this paper.

value. It was evidently meant to be signed. But can any one doubt that the place designated therein is Coffee Run? Now, when we see also that the priest was to live in the vicinity, and when we see, as we shall see from this my paper to-night, that prior to this date the Holahans were probably the only Catholics, or at least the nearest Catholics to this church, can we have any serious doubts about the truth of the tradition that they settled here after leaving Mt. Cuba for the purpose of acting as custodians of the church, and that their house was the head-quarters of the priest? Moreover, among my great-grandfather John Holahan's papers I found a fragmentary scrap in his own hand-writing: "Paid ——— for cleaning the chapel." There was no chapel in that part of Delaware but Coffee Run. At the date of this lease Cornelius Hollahan had been dead several years, and in just one year after the date of the lease John Holahan commenced to sell off his property in that locality, as we shall see later on, and he himself was probably preparing for his departure from Delaware, or for some other reason the clergy were seeking new accommodations. His possession, too, of Father Molyneux's description is another piece of presumptive evidence, albeit however slight. From all of which we may sum up that the farm or plantation known as the Jesuit Farm, in Mill Creek hundred, was the first religious settlement made by the Church in Delaware; that it was acquired from time to time, as necessity or convenience required, by a series of purchases at least two in number; that the earliest known date of these is 1772, although there are indications of a Catholic cemetery on it as early as 1760; that the church was originally a log building, erected probably between 1785 and 1790. We are now out of the mist as far as its subsequent history is concerned, for we have seen, first, that the Jesuits sold the farm or portions of it from time to time, always reserving the church and cemetery, until they finally disposed of that through Father Francis Neale to the seculars in the person of Father Patrick Kenny, about 1808, who continued to own and hold it in his own name until the time of his death in 1842; but he did not retain all of it, for he sold a large portion of his farm long before his death, retaining, however, to the end of his life the church and grave-yard on one side of the road and twenty-eight acres on the other side. This is the statement of Vicar-General Reilly, Father Kenny's suc-

cessor. "I applied," he continues in his letter to me of December 28th, 1876, "to the Delaware legislature for his escheat or escheatable estate for the Sisters of Charity and got it, and sold it for, I think, \$2,800 for the Sisters." Bishop Becker adds to this in his letter to me of August 20th, 1879: "However it came into Father Kenny's hands (the farm, I mean), it was sold by the State of Delaware subject to the limits which granted the church building and grave-yard." This evidently refers to the escheat. All this, however, must be easily discoverable matter of late record, if any future historian will desire to take the matter up where this paper leaves it. But the Bishop adds: "When did the property pass into the hands of the Bishop of Philadelphia or His Grace of Baltimore? I do not know. I take it that in Georgetown all the deeds may be found." Father Reilly also said: "The records in Georgetown can give the only available information of the original deeds or grants;" but we have seen just how much Georgetown could give us and that Baltimore could furnish nothing. It would not be difficult to surmise, however, that when the See of Philadelphia was erected, Delaware being a part thereof, the title at once vested in the Bishop of Philadelphia and in turn passed to the Bishop of Wilmington when that diocese was created in 1868, according to the laws framed for the Church in this country. Bishop Becker says that Father Kenny succeeded Father Whalen as pastor about 1796, and that Father Kenny first called the mission Coffee Run. From this we may infer that Father Whalen, or Whelan, was its first regular pastor, although, as I have intimated, Father Rossiter seems to have been in charge at the time the church was built. Who Fathers John Rossiter and William Whelan were I need not tell you. You can learn that from any history of the early church here. They were not Jesuits. The seculars seem to have united their forces indiscriminately with the Jesuits in those days. Perhaps it would be more correct to say that the Jesuits up to 1792 were all seculars; that upon the restoration of the Society of Jesus at that time, the lines were drawn by the former Jesuits returning to the fold of their Order, while the seculars remained roving missionaries; yet even up to 1830 both classes resided together under the Jesuits' roof at old St. Joseph's, Philadelphia, and at the beginning of the century the distinction was more nominal

than real when practical work was the test. I doubt, however, if Father Kenny assumed the pastorate as early as 1796. The Jesuits, we have seen, were still in possession at Mill Creek hundred in 1799, and Father Kenny's purchase seems to have been much later; but the following curious old deposition found among my family papers would, from its contents and the reference to the priest, seem to indicate that Father Kenny's predecessor was still at Coffee Run:

NEW CASTLE COUNTY, SS., STATE OF DELAWARE: Personally appeared Daniel Henery before me, Joseph Burn, Esq., one of the Justices of the Peace, in and for said county, and was sworn upon the Holy Evangelist of Almighty God, that David Vauhan lived three years with this deponent, and in the year 1801, in the month of December, he was took sick and was asked by this deponent if he had no affairs to settle. He said he had, and that John Holahan owed him thirty pounds on bond, and he allowed ten pounds of said sum to be paid to the priest, supposed to be William Wheelan, and five pounds to a Molatoe girl said to be the child of said Vauhan, named Jeny, and the remainder to John Holahan wife Phoebe and to her oldest daughter and no interest to be charged on said bond, and his wearing apparel all but a bigg coat to Daniel, Henery and John Doves and the bigg coat he allowed to Jacob Hollahan, and to John Coneway he left his bed and bedding. But it is to be observed that this deponent saith he does not swear that said Vauhan was in his reason but was in a violent fever at the time and further this deponent saith not. Sworn this 8th day of August, 1801. Before me, as witness my hand and seal the year and day above written.

JOSEPH BURN.

Certificate and hearing, 75 cents.

Pd by David Hollahan.

The above date is evidently a slip of the pen for 1802, as a deposition could not be made in August, 1801, of what had not yet occurred, to wit, in the following December. A full account of Father Whelan can be found in Mr. Griffin's "History of Catholicity in Philadelphia," and in other works to which he refers. He was succeeded at Coffee Run, according to Bishop Becker, by Father Kenny early in the present century, and from here as from a cathedral church this veritable apostle of the faith built up the Catholic religion in Delaware. He was practically the vicar-general of the diocese of Philadelphia for Delaware, and until 1816 he had no other church than St. Mary's little log chapel at Coffee Run. In that year he built St. Peter's at Wilmington, and

subsequently removed thither, but Coffee Run seems to have always maintained its hold upon his affection and care. He continued to visit it as one of the regular missions of his church, and from it we may truly say sprang that series of missions and churches which resulted in 1868 in the erection of Delaware, with the eastern shore counties of Maryland and Virginia, into the diocese of Wilmington, with the Rt. Rev. Thomas A. Becker as its first bishop. It is no part of the scope of this lecture to narrate in detail the growth of this progress, but a few condensed data can hardly be out of place. Father Kenny has left the story of his part of the work in a diary which is now in the possession of the Willcox family of Ivy Mills, which place shared with Bohemia and Coffee Run the honors of the mission for that part of the country. I hope this diary may some day be transcribed for the archives of this Historical Society. Mrs. James Willcox has given me some details about this good old priest, and Mrs. Admiral Dupont has furnished, through Mr. Rowe of Brandywine, some further reminiscences which have been filed in this Society's library. These more properly belong to his personal biography; but there is an amusing secret chapter concerning the "escheat" of Coffee Run, which is not out of place here and which I give on the highest authority. It appears that towards the close of his days Father Kenny's mind became impaired, and while in this mental condition he undertook to write his will. The burthen of it was that he wished to devise his estate to the Sisters of Charity in Wilmington, but he used up twenty-five pages of foolscap to say so, and with this devise he left several bequests in trust for the support and maintenance of several dogs, cats and a particular cow, so long as these animals respectively practised virginity. Of course such a will was easily set aside. Indeed it could not stand, and Father Kenny having no heirs, one of the Duponts succeeded in getting the Legislature to practically carry out the intent of the will by giving the escheatable estate to the Sisters, substantially in the manner stated by Father Reilly in his letter already quoted. As the disinherited cats were Pat Kenny and not Kilkenny cats, they probably took this result with feline equanimity, particularly if they shared any of the matrimonial tendencies of one of their tribe in the neighboring mission of Bohemia. Father Francis Beeston in a diary kept at

the manor makes, under date April 17th, 1793, this entry : " Ordered cat to be killed, the dogs having broke her back. She was the oldest cat I ever knew, being near forty years old by the accounts of those who knew her ; a ratter ; she had not a tooth in her head, and still I have seen her kill rats ; she had kittens last year."

Father Kenny died in 1842 and was buried at Coffee Run. A large marble slab with a suitable inscription covers his grave. After his death no priest attended the mission till the church crumbled down. Meanwhile the Rev. Patrick Reilly, for so many years known as " Priest Reilly," succeeded as vicar-general. He established the Sisters of Charity in charge of a flourishing young ladies' academy of the usual type of those days, and an institution for boys of some celebrity known as " St. Mary's College," under the charge of lay professors, and continued to rule among them like a little pope. Meanwhile he built the second Catholic church, known as St. Mary's. St. Peter's at New Castle was commenced in 1808, but left unfinished until 1830, when it was completed by the Rev. George Aloysius Carrell, afterwards first bishop of Covington. The insurrection of the Blacks in San Domingo and the breaking out of the French Revolution sent many French refugees to Wilmington; and this is the introduction into Delaware of such names as Dupont, Garesché, Bauduy, Noel, etc., etc., whom De Courcy and Shea, in their "History of the Church in the United States," written from a French standpoint, designate as distinguished Catholic families of our American revolutionary history, and whom they seem to honor as being the faith-bearers to Delaware. Yet a very little investigation would have shown those authors that the faith was already there to comfort the refugees. The Duponts de Nemours were a French family and were not Catholics at all, but Huguénots. The earliest record of the family on the church registers gives the name as Dupont de Gault de St. Domingo. The latter were a West Indian family. The two branches are said to be entirely unconnected. The Duponts de Nemours settled on the Brandywine in 1801 and established there their now famous powder mills. Mr. Victor Dupont married a Catholic lady, and his daughters, among whom was Mrs. Admiral Shubrick, were brought up in the faith of their mother. That is how much they

had to do with *planting* Catholicity in Delaware. Nevertheless they did give the ground and material aid towards the erection of St. Joseph's Church at Brandywine Village, built, about 1842, for the workmen at the mills, but at the same time erected for themselves a beautiful little Episcopal Church on the other side of the creek. Dr. Middleton's researches among the church registers has thrown some valuable light on these French residents. They prove, first, that they were in Wilmington as early as 1796, August 18th of that year being the first entry. Up to 1804 all the entries are in French, for these refugees brought their priests with them. The first named of these was the Rev. Etienne Faure, deputed as pastor of Wilmington by Rt. Rev. John Carroll, Bishop of Baltimore. Next the Rev. P. Bauduy is mentioned as baptizing in 1797. In 1799 there is baptism by the Rev. — Cibot, Vice Prefect Apostolic and Superior General of the missions of the north of St. Domingo, a refugee, and also deputed pastor of Wilmington by Bishop Carroll. From August 5th, 1804, to 1834, a few entries are in Father Kenny's handwriting. On August 17th, 1810, another French priest appears, the Rev. F. X. Brosius. From February 2d to April 29th, 1800, Father Rossiter and Dr. Carr, both Augustinians, sign all the registries, and the latter ventilates his "Corkonian" French by signing himself "Curé de la Paroisse de Ste. Marie de Philadelphie et Vicaire Général de Monseigneur l'Evêque de Baltimore." The first mention of the Gareschés is a baptismal entry in 1796. Then came the Duponts in 1797, closely followed by the Bauduys and Keatings in the same year. I refer to these registries to disprove the insinuation of De Courcy and Shea that any of these refugees, who afterwards acquired a social notoriety as Catholics, had anything material to do with the establishment of the Church in Delaware. We have seen that Catholicity was growing there at least thirty years before they came at all ; and when they did come, Coffee Run was a flourishing station with a resident priest, with Wilmington for an outlying mission. The priests they brought with them undoubtedly relieved somewhat the English-speaking clergy, but they seem to have had but little work to do. Their baptisms all told only amounted to one or two a year ; their marriages, ditto ; yet they had to be provided for, and what more natural than that

they should be put over their own people? But their office would seem to have been a sinecure, as their title, "Pasteur de Wilmington," was an empty honor. They also appear occasionally on the Baltimore registries. And as for the laity under them, just how much they advanced the faith in Delaware can be imagined from the fact that though they came there in 1796, at the latest, yet Wilmington had no church until twenty years after their arrival. I question not the piety or zeal of the individuals among the "Messieurs" and "Mesdames," as the old Wilmington people called them, but I have shown how little they added as a body to the strength of the Church in Delaware.

In the old diary to which I referred in the earlier part of my address I found the following, which, as it refers to the first "pasteur" of Wilmington, is of interest here:

"Aug. 21, 1798, died at Bohemia, Rev. Stephen Faure, a French priest, residing at Wilmington, Del. He was about thirty-seven years old. His eminent piety, extensive erudition and active charity made him an object of respect and veneration to those who knew him. His remains were buried close to the north end of the church. The grave head began at the east side or border of the gospel window."

Under date of March 21st, 1805, is entered the death of "Rev. Chas. Whelan, a Franciscan, formerly chaplain to the French navy, pastor at White Clay Creek. His remains were buried next to those of Rev. Mr. Faure by Rev. Mr. Pasquet." White Clay Creek is, as I told you, but another name for Mill Creek hundred or Coffee Run mission, and Charles Whelan and the "William Wheelan" of the old deposition are probably identical, although there were several priests named Whelan, and one was named William; but it is at least evident that the first pastors of Coffee Run and Wilmington sleep their last, long sleep together side by side at the old mother mission church of Bohemia.

Five or six years after Father Kenny's death Father Walsh began to attend Coffee Run station. He rebuilt the old church very neatly and substantially as it now stands. It was reopened with considerable ceremony about 1850, and a notice of the dedication was published at the time in the *Philadelphia Catholic Herald*, but I cannot give the exact date, either of the fact or the description. Since then it has been a mission attended once or

twice a month from Brandywine. Although my grandfather was disappointed in seeing me worship there, having made his last excursion for that purpose on the wrong Sunday, yet I have since frequently heard mass there. The congregation used to be a very large one, much in excess of the church accommodations, and most of the people spoke the native Irish. Father Walsh was succeeded by Father George F. Kelly. With the advent of Bishop Becker the star of Coffee Run began to decline. The Bishop erected St. Paul's church and fixed there his residence. He introduced the Benedictine Order, who erected the Church of the Sacred Heart, speedily followed by St. James' and St. Patrick's, all in the city of Wilmington. Outside churches were erected on missions previously established at Newark, Dover, Smyrna, Georgetown, Middletown, Delaware City and finally at Ashland and its mission of Hockessin. St. Patrick's church at Ashland sealed the fate of Coffee Run. It was built to supplant it, as the change of population seemed to demand, and Coffee Run has within a year or two been finally abandoned, the cemetery being retained and the church probably being used as a mortuary chapel. Wilmington city alone, and for this purpose Wilmington is Delaware, now has about fifteen priests, nine benevolent societies, two orphan asylums,—one for males, in charge of the Sisters of St. Francis, and one for females, in charge of the Sisters of Charity; three academies,—one of the Visitation, one of the Sisters of St. Benedict, and one of the Sisters of St. Francis,—one high-school under the charge of the Benedictine Fathers, and five parochial schools, with a Catholic population of about 10,000, that of the entire diocese being about 15,000, the old Jesuit mission of Bohemia Manor, still under the charge of the Jesuits, being embraced in the diocese. About a year ago "Priest Reilly," the venerable vicar-general and successor of Father Kenny, died; thus in eighty five years Delaware has had but two vicar-generals. Within a month Bishop Becker has been transferred, after an administration of over seventeen years, to the see of Savannah, Georgia, and soon Delaware will welcome her second Bishop in the person, it is believed, of the distinguished Dr. John Foley of Baltimore.* I

*While these sheets were going through the press, the Rt. Rev. Alfred Ambrose Curtis, D. D., was nominated as second Bishop and consecrated in the Cathedral of Baltimore, on November 14, 1886. On

cannot better conclude this brief synopsis of the history of the Church in the Diamond State than by reading for you the full text of a letter written to me by Bishop Becker shortly after taking possession of his see, and on the very day when he set out to plant the cross in the capital town of Delaware:

WILMINGTON, DELAWARE, Nov. 9th, 1870.

Charles H. A. Esling, Philadelphia, Pa.:

Dear Sir:—I have the account you were pleased to forward me in reference to the earlier portion of the Delaware missions and am very thankful to you for them. I propose making up a diocesan statement to be kept in what may be in time the archives of the diocese, and your relation of facts, as well as your name and courtesy to me, will be remembered long after either of us shall have ceased to exist. We have so little of a standing now as Catholics in Delaware, and then there has been so little done for the advancement of the Church that everything almost must be begun. Even in the capital, Dover, there is no church, and we may state that, of all the others, Delaware is the only one of the United States (as far as I know) with no Catholic church at the seat of government. I leave this morning for Dover, where I propose laying a corner stone which may hereafter bear aloft the cross and welcome the immigrant to us.

With many thanks for your kindness and asking pardon for my delay,

I am yours in Xto.

THOS. A. BECKER, Bishop, &c.

We have seen the mustard seed become a flourishing tree, and the birds of the air beginning to gather in the branches. Would it be right or proper for me to close this narrative without telling you of the fate of those who planted this, indeed, "the least of all seeds?" Bear with me, then, yet a little, while I recur briefly to them. Long before the date of this portion of my paper Cornelius Hollahan had far advanced in age. For several years he had walked with a crutch, having been lamed by a wheel running over

November 21 he was installed by his predecessor, Dr. Becker, in the Pro-Cathedral of his see, in the presence of several distinguished prelates, and a large concourse of the laity, the city and diocese of Wilmington having also on that occasion the honor of receiving for the first time within its limits an American Cardinal, in the person of His Eminence Archbishop Gibbons, of Baltimore, who preached the installation sermon. C. H. A. E.

his leg. His wife, Margaret Hollahan, died suddenly on the 16th of August, 1788. "She had gone to the meadow fence to call her son John, and on his coming to the house he found her choking to death." She was buried on the 17th or 18th of August, most probably the latter date, that being the Sunday after her death. A vast concourse of people of all denominations, particularly Quakers and Presbyterians, attended the burial. Father Molyneux preached the funeral sermon, "and I mind," said Mrs. Charlton, her grand-daughter, from whose lips when she was at the age of ninety years I heard the narration, and who was present on the occasion, she being at that time about eight years old, "I mind to have heard him say that she never let the poor go empty handed from her door." Her husband survived her but ten weeks. The celebrated Dr. Latimer attended him in his sickness. He died on the 1st of November, 1788. Beneath the old trees at Coffee Run, in the shadow of the venerable church, lie these founders of the American family which bear their name, and most of whose descendents still profess the faith which they bore to these shores, and planted here, with what success we have seen. The Church in Delaware, cradled and reared in the log chapel of Coffee Run, reigns now from the cathedral throne of Wilmington.

But I would omit one of the most interesting incidents in the history of the faith in Delaware did I fail to add, even at the risk of detaining you a little longer, the vicissitude which it experienced in the very household which nursed it, and how by that very vicissitude that household was saved to it. About thirteen years before Cornelius Hollahan's death, his only surviving son John violated all the religious proprieties and family traditions by marrying a Quakeress. Of course no Catholic priest did or could perform the ceremony, and of course the Quaker meeting would not. How his family took the matter we can only surmise from one little incident. How the Quaker meeting regarded it we are not left in doubt, as I shall presently give you some of the record. Phoebe Way was the youngest child of Jacob Way, who lived on the hills overlooking the west bank of the Brandywine just above Chadd's Ford, Pa. She was of an ancient and high family. Her mother was Judith, daughter of William Harvey, and her maternal great-grandfather that Francis Hickman whose will is one of the earliest on record in Pennsylvania, 1682. On her

father's side the family of Way, which takes its name from the river Wey, was originally of Somersetshire, but removed in the reign of Henry VII., or early in that of Henry VIII., to Tarrington, in Devonshire. William Way of Great Tarrington, who was a yeoman of the guard to Henry VIII., was a son of Alexander Way and had a confirmation of arms from Robert Cook, Clarendieux, 1574. This coat of arms bears the six "lucies hauriant," or salmon running up streams, a feat which that fish performs with great difficulty and persistency, the family motto being "*Fit via vi—a way is made by labor.*" This William Way had four sons, of whom the eldest, William, was the ancestor of the family that afterwards removed to Bridport, in Dorsetshire. From the Dorsetshire branch the American Ways are descended; and they brought the coat of arms with them. Henry Way, the Puritan, born in England, 1583, emigrated to America with Governor John Winthrop in 1630. The Governor's fleet was a large one, and the particular ship in which Henry Way "came through the deeps comfortably," to quote the old chronicle, was the *Mary and John*, the same vessel that bore among the company Matthew Grant, the first American ancestor of General Grant. Henry Way is frequently referred to by Governor Winthrop in his journal and other Massachusetts records.* The entire family is illustrious in New England annals. Henry settled at Dorchester, Mass. He was the father of many sons and daughters. From his eldest son, George, who was one of the pioneers of Roger Williams' colony, are descended all the Ways of Connecticut. From James, another son, are descended all the Ways of New York and Canada. From Aaron, whose sons first put a stop to the Salem witchcraft frenzy, are descended the Ways of South Carolina and Georgia. Three of Henry's

* See, for a full account of the Ways, Blake's *Annals of Dorchester, Mass.*; Clapp's *History of Dorchester, Mass.*; Young's *Chronicles of Mass.*; *Mass. Colonial Records*; *Suffolk Co., Mass., Records*; Caulkin's *History of New London, Conn.*; Kirker's *Annals of Newtown, New York*; *Danvers and Salem Mass. Church Registers*; Ferris' *History of Early Settlements on the Delaware*; Miss Montgomery's *Reminiscences of Wilmington*; *Minutes of the Early Quaker Meetings of Delaware and Chester Cos., Penna.*; Savage's *Geneological Dictionary*; Savage's *Winthrop*; Wood's *New England Prospect*.

sons left, as far as known, no issue surviving them : Henry, who came over with Roger Williams and was lost at sea on the passage ; another son killed by the Indians ; and Lieutenant Richard Way, of the Ancient and Honorable Artillery of Massachusetts, who was also Governor of Castle Island, Farmer-General of the Imposts, and was urged for Post Master of Boston about 1765 ; there was also another son Robert and two daughters.

Within seventy years after the arrival of Henry Way not one of his name could be found in Massachusetts, but they could be found abundantly elsewhere ; and so perfectly has the family genealogy been written out that to-day over 10,000 of Henry Way's descendants can be located, and their ancestry traced back to the particular son of Henry from whom they are descended. The Pennsylvania Ways are believed to be descended from Henry's son William. The earliest known ancestor in Pennsylvania is Robert, suppositive grandson of Henry, born in Boston in 1651, and who was settled in Pennsylvania as early as 1686. He purchased lands on the Brandywine in 1691, and there settled finally in 1711. The family is famous also in the Pennsylvania and Delaware records, but it would not be in my power to give in the limits of this paper any of the historic records or the quaint and amusing traditions connected with them, of which I have myself compiled almost a volume. Suffice it to say that they owned a portion of the land on which Wilmington now stands, and the adjacent county nearly fifty years before Wilmington was settled ; and when the town was built and incorporated, they were among its most prominent citizens. Phoebe Way, who married John Holahan, was Robert's grand-daughter and her father's youngest child. Her cousin Ann was the grandmother of Bayard Taylor. Another cousin, the celebrated Dr. Nicholas Way, was first Treasurer of the United States Mint. She is described by her own children as exceedingly pretty and vivacious. The story of the courtship as told by her Quaker relatives is that he had "kept company" with her for some time, but that she refused to have him until she knew how to make a shirt. One day she took a sheet, cut it up in proper form, and when she had properly accomplished the Penelopian test, she accepted him. The meeting records told a less poetic tale. The charge, involving as it did the fact of her

being married out of meeting, and that not even by a "priest," as they called all ministers in those days, to say nothing of her wedding "a papist," naturally demanded official action, and so "at Kennett monthly meeting held 1776, 11th of 4th month," Kennet preparative meeting lodged complaint against Phoebe Way, * * * who was married to her husband by a magistrate. This meeting appoints Mary Swayne and Hannah Russell to treat with her for the same and report to the next meeting."

On the same day and place the same "complaints are brought by women Friends against Phoebe Hooligan (formerly Way). William Lamborn and Caleb Pierce are appointed to join with women Friends in treating with her for the same, and make report to our next meeting."

"1776, 16th, 5th mo. At our monthly meeting held at Kennett, the Friends appointed to visit Phoebe Hooligan, formerly Way, report that they, with men Friends, answered the appointment and think she is not in a proper disposition to condemn her disorder, neither did she desire longer time; therefore her case is left to men Friends to testify against her."

"1776, 5th mo., 16th. The Friends appointed report they with women Friends had a seasonable opportunity with Phoebe Hooligan, and she doth not appear capable to condemn her misconduct. The same Friends are desired to prepare a testimony against her, and produce to our next monthly meeting, informing her thereof."

"1776, 6 mo., 13th. The Friends appointed, not having complied with the directions of the last meeting in Phoebe Hooligan's case, are continued in the service."

"1776, 7th mo., 11th. The Friends appointed produced a testimony against Phoebe Hooligan, which was read and approved and signed. The same Friends are desired to let her know the same, give her a copy if she desire it, also inform her of her privilege of an appeal, which if she desire it, get it read in Kennett First-day meeting and return it to our next."

The seventh and last record is "the testimony." My hearers, however, must not be misled. "Testimony" in the sense of the Quaker meeting does not mean evidence or proof in the legal or popular idea of the term, but merely the statement of the meeting's action, just as the word "priest" so constantly used in those records, does not mean a Catholic priest, but any minister, not of

the Society of Friends. To judge from the frequent use of this term in the records, an unsophisticated reader would imagine that nearly all the Quakers married Catholics. The testimony, after repeating the charge, goes on to say that, being treated with, she did not seem capable to condemn the same to Friends' satisfaction. "Therefore we account her no member of our religious society until by repentance and amendment of life she doth come to make suitable satisfaction, which that she may is our sincere desire. Given forth from Kennett monthly meeting the 11th day of the 7th mo., 1776, and signed by order of the same by

CALEB PIERCE, Clerk."

The name of Phœbe Holahan does not appear again on the Quaker records. The subsequent portion of this narrative will show that the copy of the testimony which was ordered to be given to her was never "desired." The "disownment" was mutual. The marriage with a Catholic does not, however, seem to have affected her family. John Holahan held land at the time in Pennsbury township, near her father's home, on the Brandywine, and in his will, dated 6 mo. 21st, 1776, old Jacob Way left "to son-in-law John Holahan and Phœbe, his wife, the sum of £70." But there is a tradition in the family that Phœbe Holahan would never consent to have any of her sons named Cornelius after their grandfather Holahan. Whether the tradition is correct I cannot say, but certainly the fact sustains it, for all her children bore scriptural or Quaker names and not one Cornelius. But if this fact was indicative of any hostility to the marriage on his part, it must have blown over very soon, as we shall shortly see. After their marriage they resided at Chadd's Ford. Their house was Washington's head-quarters at the battle of Brandywine, and Phœbe was his hostess. My own grandfather, who was their second child, was born in the same room in which the general had lodged the night before the battle, and all the traditions of the battle have been carefully preserved in our family. These I have already detailed to the public in a paper read before the Pennsylvania Historical Society in March, 1877. At the same time that the daughter was entertaining Washington, her father's house was the very centre of the British lines. About two years after the battle John Holahan and wife removed back to Delaware,

where, on March 24th, 1784, he purchased for £440 two tracts of land from Samuel Dixon, wheelwright, and Amy his wife, one of one hundred acres, and another of sixteen acres, evidently contiguous; the descriptions in the deeds and surveys seem to plainly indicate proximity to both Mt. Cuba and Coffee Run. The deed is recorded in New Castle County, Deed Book P., vol. ii., page 474. The smaller tract was bounded in part by his father's lands. This purchase was also originally a part of Letitia Penn's Manor of Stening, and some of the original deeds are in my possession. On April 16th, 1796, he sold about thirty-three acres of this tract, and on April 14th, 1801, another portion of twenty-four acres. The whole tract is marked as being divided by the public great road to Wilmington, and at the time of sale partly bounded "by the priest's land." It was also bounded by the other lands of Cornelius Hollahan.* After the latter's death John maintained his father's custom of receiving the missionaries of all denominations, and his house was also a neutral ground for their religious argumentations. Phœbe used to listen, and quietly conceived her own impression. One day, while one of the missionary priests, Dr. Carroll, it is said, was at the house, she went to him and said she would like to become a Catholic. He asked her reasons for thinking upon such a course of action. She replied that she thought a woman ought to be of the same religion as her husband. He told her that was not a sufficient motive, and that until she could say she was convinced of the truth of Catholicity she could not be received into the Church. Here the matter seems to have dropped, but it is a noteworthy fact, which I have from the lips of my grandfather Holahan, that it was she and not her husband that looked after the religion of her children, and that she herself taught them all to the best of her ability out of the Catholic Catechism. Among the most valued relics preserved in our family are two catechisms, from one of which she trained her children, the other being surmised to be her own "questing book," as declared in what seems to be her own handwriting on the title page, from which she herself, perhaps, imbibed later the truths of the Catholic religion, though it may have been her daughter Phœbe's. Under the signature, another little daughter has written

* See Survey given.

the following distich : "Susanna is my name holahan came by Neture heven is my poarshun and god is my Creator." And with this I have an old copy of the "Pious Guide," published at "Georgetown on the Powtomack, 1792," which was presented to her by her husband. There is nothing further to note in the matter of Phœbe's religious convictions until about the time of the removal of the family to Philadelphia, and the issue is best told by transcribing the following from the baptismal records of St. Joseph's Church, in this city :

"Jan. 13, 1799. A Rev. Leonardo Neale, Phæbe Holigan, alias Tremula, 44 circa annos nata. Patrinus fuit baptizans."

The only comment reported by tradition upon Phoebe's conversion was the simple remark of some of her Quaker relatives, that she was a fool to have become a Catholic, for if she had tried she could easily have made her husband a Quaker. In 1801, John and Phoebe Holahan sold the remainder of their property near Coffee Run. Their eldest son, Amos, who afterwards became one of the most prominent citizens of Philadelphia, together with a younger brother, David, had already settled here, and now Jacob, their second and favorite son, proposed to emigrate to the west. He was a favorite with both his father's and mother's family. Among the latter a rich Quaker uncle had said to him, "Jacob, I will leave thee all I possess, if thee wilt give up that cursed religion." Jacob refused, and now his father said to him, "Jacob, if you will stay with me I will leave you everything. Jacob replied : "That would be unjust to my brothers and sisters, and I will not stay now on any account." So he came to Philadelphia with the intention of going west, but finally determined to stay here. Then he purchased ground of Edward Shippen Burd, at what is now the corner of Tenth and Locust streets, and built a house there with a large garden and a forge on the rear, for, like most of the male portion of the early Quakers, he was a blacksmith, which in those days corresponded to what is now called an iron manufacturer. Through the influence of Mr. Burd he soon had all the patronage of the city, and did all the iron work for the public institutions. Tenth and Locust streets was then the country. At Eleventh street was a creek with a bridge over it, and where the lately demolished Unitarian Church stood was a cornfield. This was in 1801. Then he became a pew-holder in St.

Mary's, and his family have lived on the same property and continue to hold the pew to this day. As soon as he was established and his father had sold his property, in the spring of 1801 his parents and sisters came to Philadelphia and lived with him. John Holahan, however, lived but a few months after coming here, dying December 21st, 1801. In St. Mary's burial register, under date of December 31st, 1806, I find this entry: "*Phoebe Huligan died sudden. Paid 6s 6d*" (for burial of course), which was true. She choked to death with asthma in her chair. And this is, in brief, the story of the little daughter of the Puritans and Quakers, who restored to her own family and maintained in that of her Catholic husband the faith which her ancestors had surrendered more than two hundred years before, at the bidding of Henry VIII.

John and Phoebe Holahan were both buried in St. Mary's burial ground, at Thirteenth and Lombard streets, Philadelphia, the existence of which place of sepulture has only recently been made known to most of our Catholic people through Mr. Griffin's notes on "Catholicity in Philadelphia." It seems strange that they should have left Coffee Run just in time, as it were, to fail of burial there.

When Cornelius Hollahan died, John Holahan was one of the executors of his will, and when John died, Jacob, his son and my grandfather, was his administrator, hence the accumulated papers of each generation have descended to me, and from them and the family traditions I have compiled this sketch. I suppose if we could especially designate as Catholics the different people mentioned in them, we could get the names of nearly all the early Catholics of Delaware. Thus Arthur McGough, who is mentioned in Father Molyneux's lease, and David Vaughan, mentioned in the old deposition, were both witnesses to Cornelius Hollahan's will, which, I may add incidentally, was admitted to probate under the signature and official seal of the celebrated Gunning Bedford. I think now I have told enough to claim for myself the authorship of the initial chapter and to suggest much more for those who in some future day shall write the subsequent chapters of the history of the Church in Delaware.

ADDENDA.

I.

The publication of the foregoing lecture in the *Every Evening*, of Wilmington, Delaware, some time after its delivery brought out one or two comments on certain statements contained in it which I have deemed advisable to notice. The first objection is this:

"Mt. Cuba is not a part of the old Manor of Stening, but the Manor line ran at least a mile further up the Red Clay Creek." My answer to this is that certain deeds *in my possession* connected with that estate expressly mention that part of its boundaries were "*to a white oak standing on the Manor line, and thence along the Manor line 11¼ West, 333 perches.*" This would be impossible if the Manor line were "a mile above," as has been stated.

Secondly. Mr. Amos C. Brinton, of Wilmington, who gives evidence of much knowledge and research of the New Castle County Records, writes me further that no move was made towards building a place of Roman Catholic worship "until after 1784, at which time *John Holahan, a blacksmith, bought ground on which was built St. Mary's at Coffee Run, some distance from Mt. Cuba Mill Creek hundred.*"

I inquired on what ground he made the statement that the church was built on lands owned at any time by John Holahan. His reasons, though not perfectly conclusive, lead rationally to that conclusion. It will be observed by reference to my paper "that there was at one time a supposition, for I can scarcely call it a tradition, that the ground on which Coffee Run church was built was given by the Holahans. This I feel safe in positively denying. There is not a shred of evidence to prove it: indeed the evidence [by which I meant certain deeds afterwards quoted] would seem to clearly disprove it." But here now is a shred of evidence brought to light, and by a totally disinterested person; and, taken into consideration with the point I am about to make,

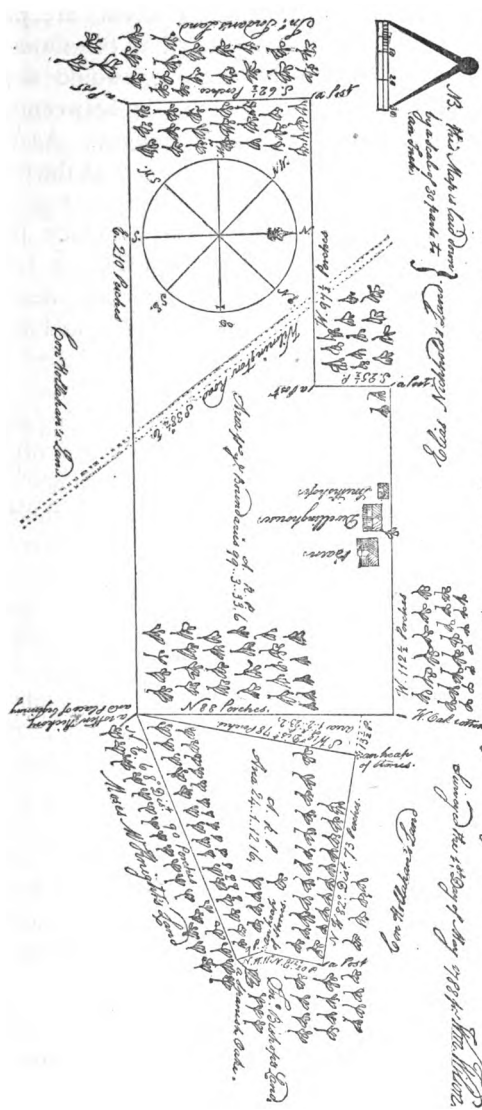
is a very considerable shred. We have seen that on March 24th, 1784, John Holahan purchased for £440 two tracts of land from Samuel Dixon, wheelwright, and Amy, his wife, one of 100 acres and another of 16 acres. Recorded in New Castle county, Deed Book P, vol. ii, page 474. I have before me the original draught of the survey of these two adjoining tracts made May 1st, 1788,* and they show much the same boundaries as the deeds, except that Cornelius Hollahan's land seemed to have bounded, on two sides of the road, the larger as well as the smaller tract, and his name would seem to be substituted for that of Joseph Cannon, at least the latter does not appear on the survey. There is an increase on the survey, which was probably a re-survey after the purchase, of an acre or two to the larger tract, while the smaller one is increased from 16 to 24 acres; at least that is my surmise, for that is the quantity of land given in the draught, and there is no evidence that John Holahan acquired by deed or otherwise any more land at that time.

Now, on April 24th, 1796, John and Phoebe Holahan sold to James Rice, farmer, for the sum of £150 a certain portion of the above 100 acre tract containing 31 acres, 3 quarters and 7 perches and recorded in New Castle county, Book O, vol. ii., page 444; and Mr. Brinton says: "Rice's land joined the Roman Church lands, that makes me think that St. Mary's church was built on the land that John and Phoebe Holahan bought from Isaac Dixon."

On April 14, 1801, John and Phoebe Holahan sold to John Valentine Webber, paper maker, for the sum of £50 one of these two tracts containing 24 acres, 1 rood, 12 perches. This was partly bounded by the priest's land, or to quote the deed, "24 acres beginning where an ancient corner hickory stood of now Moses McKnight's land, and of the priest's land, *and of the aforesaid other piece of land.*" New Castle Records, Deed Book Z, vol. II, page 247. Now, by comparing the survey with the boundaries given in the deed I am very well assured, first, that the 16 acre tract and the 24 acre tract are the same, the discrepancy resulting, as I have already suggested, because, too, the deeds say 16 acres, *more or less*, as by

* See plan of survey given.

Edward New York City Aug 9 1884 - Mrs. Wm. Allen



the survey thereof *may* more fully appear. Secondly, because the boundaries of the two tracts, 16 and 24 acres, are precisely the same, as near as I can get at them, at the time of John Holahan's purchase. The draught of survey would seem to indicate that the *priest's* land must have cut in between the lands of both the Hollahans and Moses McKnight. As the priest does not appear as one of the boundary owners at the time of John Holahan's purchase, and he does appear as such at the date of the sales, what more reasonable than to conclude that this priest's land was acquired from either Cornelius or John Holahan, especially as from its supposed position as inferred above, from the survey, it could not well have been obtained from any of the other boundary owners? And this is strengthened by the fact that while John Holahan appears to have purchased altogether 124 acres of land, yet there *is no record* of his having sold in all more than 56 acres. *Query.* What became of the other 69 acres? Were they sold to the priest? Who can produce the record deed? And if they were sold to him, then my theory about the Jesuits having made up their Mill Creek mission by several purchases is correct. Again, is this missing 69 acres the tract purchased by Father Manners? It was certainly not a part of the Samuel Lysle tract, for of that we have the entire record. Father Kenny's purchase of the 208 acres, some years later, did not necessarily include this, nor necessarily include the church and burial ground, but only the farm; and we have seen that the Manners tract passed out of the Jesuits' hands by a transfer earlier by two years. If the Manners tract contained the church and burial ground, then Father Kenny was probably also the purchaser of that tract, and in part of the whole Jesuit estate. Now, if my theory be correct, and Father Manners purchased from John Holahan, and St. Mary's Church was erected on those 69 acres, then the chain of title to St. Mary's Church at Coffee Run will read as follows:

OCT, 23, 1701, PATENT. William Penn to Letitia Penn for Manor of Stening, recorded in the Rolls office at Philadelphia in Patent Book A, vol. II, page 404.

Deed Letitia Penn Aubrey by her agent James Logan to David Cloyd.

APRIL 2, 1733. Deed. David Cloyd and Margaret, his wife, conveying 100 acres of said land to James Crege. Recorded in New Castle in Deed Book K, page 147. [Note—the original deed of this transfer is in my possession.]

DEC. 14, 1769. Last will and testament of James Creage, Sr., devising his estate including these 100 acres to James Creage, Jr., his son.

APRIL 27, 1771. Deed from James Creage or Craige, Jr., devisee of James Creage, Sr., and Janet, his wife, to Joshua Jackson Yeoman, for the above tract of 100 acres. Recorded in New Castle County Deed Book Z, page 395.

Eo Die. Deed from same to same for a second tract containing 16 acres, more or less. Recorded in New Castle county, Deed Book Z, page 395.

[This last part is bounded in part by lands of Con Hollahan, which is a proof that Cornelius Hollahan owned other lands besides Mt. Cuba *and near the church lands* in New Castle county and Mill Creek Hundred. The other boundary owners were John Bishop, Moses McKnight *and others*. The original deed of this transfer is likewise in my possession.]

MARCH 25, 1776. Deed from Joshua Jackson and Dina his wife to Isaac Dixon for both tracts conjointly, 116 acres. Recorded in Rolls office of said county, Book C, vol. II, page 153. Price paid £115.

MARCH 24, 1784. Deed from Isaac Dixon and Anny (?), his wife, to John Holahan of Mill Creek Hundred, blacksmith, for the same 116 acres. Price paid £440 [an amazing increase in value in eight years]. Recorded in New Castle county Deed Book P, vol. II, page 474.

The remainder of the record is before the reader, who must draw his own conclusions as to the church having acquired title from John Holahan.



II.

COPY OF THE LAST WILL OF REV. JOHN
LEWIS.

In the name of God, Amen.

I, John Lewis, of Cecil County, Maryland, though afflicted with sickness at present, yet of sound mind and judgment, do make this, my last will and testament in manner and form following, viz : Imprimis, I bequeath my soul to God, hoping, through the merits of my Saviour, the forgiveness of sins, and future and eternal happiness.

Second. I bequeath my body to the earth, to be interred in such manner and decency as my executors shall seem meet.

Third. I bequeath wholly and solely to my worthy friend, Robert Molyneux, of the City of Philadelphia, gentleman, all my real and personal estate, of what denomination soever ; namely, my plantation in Talbot county, Maryland, now in the tenure of John Bolton, gentleman.

Item. A plantation in New Castle county, State of Delaware, now in the tenure of Con. Hollahan.

Item. The Roman Catholic Church, of St. Mary's, in Fourth Street ; also the Roman Catholic Chapel, in Walnut Street ; together with the lot or lots of ground thereunto belonging ; and, also my two houses in Chestnut Street, all in the City of Philadelphia, State of Pennsylvania.

Item. All my estate in Hereford township, late in the tenure of R. J. Baptist De Ritter, now of Rev. Peter Helbron, Berks county.

Item. All my estate in York county, now in the the tenure of R. J. Pellentz.

Item. The Roman Catholic Church, together with the lots and messuages thereunto belonging, in the Borough of Lancaster, in Lancaster county, State of Pennsylvania, together with all my other estate or estates, real and personal, whatsoever or wheresoever in Maryland, Pennsylvania or elsewhere, and in case of his death before mine, I then bequeath all my said real and personal estate, in the same ample manner, to John Bolton, of Talbot County, gentleman, in final token of my esteem and affection, to be disposed of in such a manner as to the one or other shall seem best, and as I have bequeathed all my whole estate aforesaid, both real and personal, to Robert Molyneux, aforesaid, so do I constitute and appoint the said Robert Molyneux not only my sole heir, but also my executor of this my last will and testament, hereby revoking and annulling all other wills by me heretofore made, desiring this, and this only, made

on the twelfth day of March, one thousand seven hundred and eighty-eight, to be deemed my last will and testament. In witness and testimony whereof I have set my hand and seal, and now finally published, executed and declared the same this thirteenth day of March, anno domini one thousand seven hundred and eighty-eight.

JOANNES LEWIS.

IN THE PRESENCE OF	{	JAMES O'DONALD,
		BENJAMIN FLINTHAM,
		ALICE ^{Her} x O'DONALD. _{Mark}

Proved April 7th, 1788, and Rev. Robert Molyneux qualified as an executor the same day.

Recorded in the Register's office, at Elkton, Cecil County, Maryland.

All the persons named in the above will were Roman Catholic Clergymen and noted missionaries, with the exception of Con. Hollahan, who was a layman. This fact goes to prove the statement made in the foregoing essay, that Cornelius Hollahan had charge of the church lands and mission at Coffee Run, or the old Jesuit mission of Mill Creek hundred, New Castle county, Delaware, the only one of all the Jesuit missions in the charge (as to its temporalities, of course) of a layman.

The full brief of title to this mission of 208 acres is as follows:

1701. Oct. 23. Patent of William Penn to his daughter, Letitia, of 15,500 acres known as the Manor of Stening.

1701. Oct. 31. Power of attorney to sell and convey by Letitia Aubrey to James Logan.

1702. Nov. 2. Deed from James Logan for 208 acres of above tract, commonly known as the Lovel Estate, to George Reed, of Mill Creek hundred. Recorded in Rolls office, Philadelphia, Lib. B, vol. 3, page 100.

1719. February 17. Deed from George Reed, late of Kent county, Delaware, son and heir of George Reed, for the same, to Richard McDonald.

1733. Aug. 12. Will of Richard McDonald, registered in New Castle county, devising the same to his five daughters, Martha, Rebecca, Margaret, Mary, Rachel, with William Witherow, husband to Martha.

1754. November 5. Deed from same for same to Samuel Lysle. Recorded at New Castle county, Lib. R, page 494.

1772. January 17. Deed from Samuel Lysle for the same to Rev. John Lewis, of Newtown, St. Mary's county, Maryland, for the sum of £565. Recorded in New Castle county, Del. Then follows the devise to Rev. Robert Molyneux, who in turn, by will dated June 6, 1809, devised it to Rev. Francis Neale, of Georgetown. Registration office at Philadelphia. In May, 1810, Rev. Francis Neale sold the same to Rev. Patrick Kenny for \$1600, at whose death what remained unsold by him, which includes the church and burial ground, escheated to the State of Delaware; his will having been set aside; but the escheat was purchased for a nominal sum by Rev. Patrick Reilly for the Sisters of Charity, reserving the church and burial ground for the Diocesan estate.

The fact that Cornelius Hollahan had these lands "in tenure" accounts probably for the statement made in old deeds and surveys of the time that he owned other lands in Mill Creek hundred besides Mt. Cuba, his own individual estate, and first settled place of residence.

At this late date it is impossible to state exactly what was meant by the words "in the tenure of" used by Father Lewis, whether the lands so held were in trust or merely in rental. If in trust, there should be deeds of trust on record, which there are not. If in rental, the term, while applicable to Mr. Hollahan, as a layman (which probably was the case), was totally inapplicable to the others, who, as clergymen, certainly did not rent church lands held, as these were, for church purposes. Moreover, one of the above deeds proves that Mr. Hollahan held lands outside of Mt. Cuba, and exactly in this locality, nearly one year before the date of Father Lewis' purchase, which, as we have seen, was made January 17, 1772, while the deed referring to Con. Hollahan's land is dated and recorded April 27, 1771; consequently it is to be inferred that not all the lands in his tenure at Coffee Run were exclusively ecclesiastical property.

An Account of Catholicity

IN THE

PUBLIC INSTITUTIONS OF BOSTON.

[Summary of a paper read before the AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA, on the evening of April 28, 1886, by Rev JAMES J. BRIC, S. J.]

THE Rev. Lecturer entered upon his subject by stating that the religious history of the Boston prisons might, for convenience sake, be divided into three periods. The first was when the officers assumed full power to exclude priests, who, however, were sometimes allowed to administer the sacraments to the sick, the officers thinking that the friendship of the priest was more desirable than his displeasure. The second period began with the passing of the statute known as the Liberty of Worship Bill, which opened the prisons to the ministrations of Catholic clergymen, and gave them legal right to say Mass in the prisons, preach there and administer the sacraments. While Catholics, however, were free to go to Mass or absent themselves therefrom, they were compelled to attend Protestant worship. The third part of the history of Catholicity at the prisons he dated from the time when they were placed on perfect equality with the Protestant element and the compulsion to attend Protestant services was stopped.

In speaking of the first period he described the efforts made to pervert the children in the House of Refuge or Reformation. He said that what Mrs. Sadlier states in one of her books of the New York prisons for juveniles could be applied in the fullest

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extent to the Boston prisons. All Catholic books were taken from the children, whose names were changed and who were placed in the most Protestant districts of New England or sent to the West to be entrusted to the most bigoted Protestant families there. He gave as testimony a paper read before the Governor by one of the Prison Commissioners, and also the recollections of some prominent Boston people on the subject. He stated, however, that he found it hard to believe that there was so much bigotry in Boston, whose people are so high-minded and generous, and that in his intercourse with them he was treated with the greatest liberality and kindness.

As to the second period, he remarked that about fourteen years ago a prominent preacher and politician, a distinguished member of the Legislature of Massachusetts, brought before that body a measure that would open the prisons of the State to Catholic priests, and would give them the right to say Mass and perform the other functions of the ministry in these institutions. The bill passed the Legislature, and by statute law the prisons of the State were opened to the ministrations of priests of the Catholic Church. The city authorities soon followed the example of the State Legislature. Great opposition was shown to the measure by many members of the Legislature, but the majority followed the example given by the minister.

But although state law gave the priests full power and liberty to visit the prisons, say Mass there, etc., many of the Catholics absented themselves from Mass owing to the fact that they had to attend the Protestant worship. They complained that they had to work hard during the week and also on a good part of Sunday, besides having to attend the Protestant service; so that if they went to Mass they had no time for recreation whatever. The children stated that every effort was made to pervert them. Here the lecturer remarked that he believed the children exaggerated. He had found the officers very kind and willing to co-operate with him. He described at considerable length the consolations afforded him in the hospitals, where many sincere conversions were made. He also gave an account of the manner of his life in prison from Saturday until Monday, and the difficulty he experienced in getting the children to go to confession. He stated that he succeeded, nevertheless, in getting them to go.

After relating a number of anecdotes concerning prison life he passed to the third part of his subject. Reports of cruelty at the prisons, and complaints that Catholics were forced to attend Protestant service—reports which were made by some of the poor prisoners—led to an investigation of the prisons by a special committee of the city government. The gentleman who called for the investigation openly stated in the City Council that he had grave charges to make against the management of the city institutions. These charges he reduced to two, namely, brutality and interference with the rights of conscience. His attacks created quite a sensation.

Shortly after the investigation began the city prison officials brought the matter to the notice of the Corporation Counsel, asking an opinion as to the legality of compelling Catholics in the prisons to attend Protestant service. He gave at full length the arguments brought forward by the Catholic directors on the Board against compelling Catholics to attend Protestant service. He showed how it was unconstitutional, as it made the Protestants a privileged class and was in every way objectionable to Catholics.

The Corporation Counsel's decision was all that could be desired. It stated that the prison officials had no right to compel Catholics to attend Protestant services. This ruling was published in the prisons, and the result was a much better attendance at Mass on Sundays. Another result of Mr. Fraser's investigation was that the prisoners were thenceforward treated much more mildly than they had been. Permission was given also to have a corps of Catholic Sunday School teachers go to the prison every Sunday. About twenty gentlemen and ladies accordingly visited the institution at two o'clock every Sunday afternoon. They assisted the priest in catechising the children, and after these were pardoned out or had served their time in prison, the Sunday School teachers assisted them in getting employment, and protected, guided and watched over them as much as possible. The friends of Mr. Fraser, who called for the investigation, stated that he met with great opposition, and that it was owing to his ability, persistency and earnestness that the matter was settled in such a satisfactory manner. To the credit of the officers at the Island, the lecturer heard them state that they were pleased that the cus-

tom of forcing Catholics to attend Protestant service had been stopped ; also that so many highly educated Catholics took such an interest in the poor prisoners, that no matter how stormy the weather, they were always at their post, and that their self-sacrificing conduct went far towards removing the old-time and deep-seated prejudices against Catholics.

The Pioneer French in the Valley of the Ohio.

[Read before the AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA, May 26, 1886,
by REV. A. A. LAMBING, A. M.]

The non-appearance of Father Lambing's paper in this volume is explained by the following abstract from a letter addressed by the author to Mr. McCaffrey, Chairman of the Committee on Public Meetings, dated Wilkinsburg, Pa., July 26, 1886:

"I sent the only copy of my 'Pioneer French in the Valley of the Ohio,' that I had to the Society in New York, at whose request I prepared it.

"If I had it you would be welcome to it, but I regret that I have no longer control of it."

A MEMOIR

OF THE

VERY REV. MICHAEL HURLEY, D.D., O.S.A.,

SOMETIME PASTOR OF ST. AUGUSTINE'S CHURCH, PHILADELPHIA,
PRIOR OF ST. AUGUSTINE'S AND VICAR-GENERAL OF THE
PROVINCE OF OUR LADY OF GOOD COUNSEL (NOW
ST. THOMAS OF VILLANOVA).

WITH A

SKETCH OF THE HISTORY OF ST. AUGUSTINE'S CHURCH.

[Prepared for the AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA by THOMPSON WESTCOTT, and read by his son, DR. THOMPSON S. WESTCOTT, June 2d, 1886].

IN the year 1800 there were only three Catholic churches in Philadelphia. Two of these, St. Joseph's and St. Mary's, were served by the Rev. Philip Stafford, O. S. A., Rev. Bartholomew Augustine McMahon, O. S. A., Rev. George Staunton, O. S. A., and Rev. John Rosseter, O. S. A.* With these resided, and officiated in both churches, Rev. Matthew Carr, also of the Order of St. Augustine. The third congregation was the German Roman Catholic church of the Holy Trinity, at the corner of Sixth and Spruce streets, the services of which, at that time, were conducted by the Rev. John Nepomucene Goetz and Rev. William Elling, and were held irregularly. The congregation was in contempt

*It was stated by counsel for the church of St. Augustine, on the trial in 1847 to recover damages for the destruction of the property, that Rev. John Rosseter was an officer of the French Army, and came to the United States in the Revolutionary War, with the troops under Rochambeau. After peace was declared he entered the Order of St. Augustine.

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of the authority of Bishop John Carroll, and under excommunication, in accordance with the order that Goetz and Elling should not exercise the functions of priests within that church. The cause of this difficulty, which was the first in Pennsylvania between the superior and subordinate clergy, was a claim on the part of the trustees and congregation of a right to choose their own pastors. They had selected Goetz and Elling in 1796 or '97, and maintained them in the exercise of their clerical duties during the interval, in spite of the disapproval of the Bishop. In 1802, Goetz having withdrawn, Elling made his submission. His faculties were restored and the excommunication of the trustees removed.

This much is introductory and merely to show the condition of the diocese at that period. The Rev. Dr. Matthew Carr, who was residing at St. Joseph's, had come to America in 1795, with authority to establish a church which was to be under the control of the Brothers of the Order of St. Augustine. Whilst he did his duty for the congregation of St. Joseph's and St. Mary's, he was busy in his efforts to establish the new church. He began shortly after he came to the city to solicit contributions and make collections towards the purchase of ground and the construction of a building. On the 11th of July, 1796, Jonathan Meredith and wife conveyed to the Rev. Matthew Carr and the Rev. John Rosseter, of New Castle, Del., a lot of ground on the west side of Fourth street, below Vine, 75 feet front and 175 feet deep to Crown street, subject to a ground rent of 340 Spanish milled dollars. The witnesses to the deed were the Rev. Michael Ennis and the Rev. Leonard Neale. Dr. Carr thought that in the prosecution of a work like this the funds could only be obtained by the help, good will and liberality of others. It was not his policy to wait until all that was necessary had been procured. He believed, wisely, that it would require a long time to obtain sufficient money under such circumstances. He believed that the shortest way to success was to take the risk of beginning the work, although he might have but little on hand with which to continue it. In accordance with this philosophy the cornerstone of the new church, to be called the Church of St. Augustine, was laid in September, 1796, on the lot in Fourth street. The experiment certainly assisted the project, although the progress was very slow. Subscriptions began to come in more plentifully.

The proposed building, it was represented, would be an ornament to the city. Dr. Carr was, fortunately, popular with all classes of people, and Protestants added their mites to the general fund. Among the subscribers were President George Washington, who put his name down for \$50; Governor Thomas McKean is represented to have been a contributor, although his name does not appear upon the list in Dr. Carr's handwriting; John Vaughan, one of the best known and most benevolent men in the city, gave \$30; Samuel Blodget added \$50; Peter Blight, merchant, \$50; Jared Ingersoll, lawyer, \$30; Col. Francis Johnston, a Revolutionary officer, \$20; Thomas Leiper, tobacconist, \$20; Samuel Meredith, grandfather of the eminent lawyer, William Morris Meredith, once Secretary of the Treasury of the United States, \$30; Michael Morgan O'Brien, merchant, \$20; Henry Pratt, merchant, afterwards known by his ownership of Lemon Hill, \$20; Jesse and Robert Waln, merchants, \$20. The contributions from the Catholics were quite liberal, considering the condition of the people. The Hon. Thomas Fitzsimons, merchant and member of Congress, who for a very long time represented Philadelphia, gave \$500; Commodore John Barry, of the Revolution, gave \$150; Redmond Byrne, \$200; Patrick Byrne, \$140; John Carrell, \$100; Matthew Carey, \$150; Timothy Collins, \$150; Viscount Louis de Noailles, brother-in-law of General Lafayette, \$200; Kerin Fitzpatrick, \$100; James Gallagher, \$200; John Leamy, \$200; Patrick Linehan, \$100; Neal Ginnis, \$300; George Meade, \$50; James Miller, \$300; Jasper and John Moylan, \$50 each; James Ryan, \$200; John Taggart, \$200; Don Jose Viar, Consul of Spain, \$100; and Stephen Girard, \$40.

A considerable amount was thus obtained; but, unfortunately, not enough to meet necessities. The principal reason for the slow progress of the work was the condition of trade at the time. Mechanics were receiving high wages, and there was a brisk demand for their services. Collections toward the expense of building the church were slow. As far as possible Dr. Carr preferred to get along without running into debt. In 1799 the Legislature gave authority for the management of a lottery by which \$10,000 could be raised to assist in the completion of the building. This method of raising money, which would now

be considered objectionable, was at that time a common method of procedure. Many religious congregations of all denominations had profited by it. The grant was of some assistance.

The managers of the lottery were Thomas Fitzsimons, John Leamy and Edward Carrell.

During five years Dr. Carr was unremitting in his efforts to obtain funds and make progress in the building of the church. He was gratified by reaching an important point in the history of his endeavor, by the dedication of the Church building, on the 7th of June, 1801. It could not be said to be finished. Various conveniences were added from time to time. There were originally no galleries, no cupola, and no vestibule. At first the altar was of plain construction. In the year 1809 an altar of the florid Corinthian order, with fluted columns, was planned and executed by Thomas Carstairs. The vestibule was arranged in 1824. Before that time the doors opened into the body of the church. The architect of this building was Nicholas Fagan, a carpenter and a member of the congregation. The building was 62 feet wide on Fourth street, by 125 feet long from east to west. It occupied the centre part of the lot on Fourth street, leaving open on the north and south narrow spaces to be used as passage ways. The front of the building presented two square tower-like projections, at the north and south ends. They were no higher than the roof, and were connected by a curtain, which ran between them. In each tower space at the first story was a door, with pediment head and Doric pillars, placed in an arched recess. At the second story in each tower space was a triple Venetian window. In the centre of the curtain, at the first story, was a door in a semi-circular arched recess, flanked with a circular head window on each side. There were arched windows in the curtain of the second story; a balustrade protected the front of the roof. The building stood back 6 or 8 feet from Fourth street and was guarded from intrusion by a low wall with coping and railings. The first floor was reached by steps, and was some 3 or 4 feet above the sidewalk. The building on the sides contained five windows in each of the stories, with closed window spaces in the towers. The front of the church was improved in 1826, when, it is supposed, the rough-casting of that part of the building was first made. A small cupola formed a portion of the design of the church by Nicholas

Fagan. It is believed it was not erected. In 1829 a cupola of three stories, surmounted by a cross, was built, according to the designs of William Strickland, architect. About that time there were alterations at Independence Hall. City Councils had resolved to erect a steeple on the tower attached to the original building. In the course of alterations it was necessary to furnish a new clock and bell. The old State House clock constructed by Peter Stretch, in 1753, was to be removed and replaced by a new and better instrument. The Rev. Michael Hurley, who was then pastor of St. Augustine's, took advantage of the opportunity to purchase the old State House clock, which bargain was effected by payment of \$250. Having got the clock, the next question with Father Hurley was what he should do with it. It was his expectation to place it in the new cupola of St. Augustine's. Upon inquiring the cost of the necessary work and alterations, it was estimated that they would amount to \$1200. The attention of the people residing in the north-eastern section of the city was attracted to the matter, and, in 1830, they sent a memorial to Councils, in which they set forth the great advantage which would be afforded by a public clock to be placed in that neighborhood. They said "it would be of great advantage to the citizens, as well for giving the correct time as for affording a suitable bell to be rung on alarm of fire." They spoke with approbation of the cupola placed upon St. Augustine's church, and stated "they considered that from the circumstance of its being upon the highest ground within the city plot, and elevated to a degree affording a view second to none in the city, it is a very superior situation for the clock so long desired by them." They declared they had themselves collected contributions, but the total amount required would be greater than the sums expected to be obtained. They therefore asked Councils "for a remission of the price of the old clock, and such further aid as Councils might be pleased to extend," adding, "your memorialists are authorized to state that the clock and bell when completed are to be considered public property, and will be placed under the constituted authorities, if desired by them." At a later period in the same month the committee to which the subject had been referred reported that the cost of a clock and bell would be \$1285. The bell was to be 1500 pounds in weight. The citizens had

already collected \$800, leaving a deficiency of \$485. A remission of the cost price of the old bell was recommended. The committee was of opinion that "by such a course Councils would promote an object of public utility." A precedent for such a disposition was alluded to as having taken place in the placing of a clock and bell on the building at the head of the market house at the intersection of Pine and Second streets. Citizens had subscribed over \$600; and Councils gave \$600. The committee added: "This grant is not to be considered in favor of, or for the special benefit of, the congregation of St. Augustine's church, but it is designed for the convenience of such of our fellow-citizens as reside in the north-east part of our city. It is free from sectarian feelings, and the cupola of the church is made use of as being peculiarly adapted to the object." It seems that the bell of the State House must have been considered to be in the bargain with Dr. Hurley. The resolution which was recommended to Councils stated that the clock had been sold to Dr. Hurley, and that the purchase money for the same be remitted. Further, "that the clock and bell about to be placed in St. Augustine's church be, and the said bell and clock are, hereby vested in the pastor of the said church of St. Augustine and his successors forever, on lease, for the use and benefit of the citizens of Philadelphia: provided that in case of removal or demolition of the said church, and provided, also, that unless the said clock be kept in order and repair without any expense to this corporation, this grant shall cease and be void; and the property of the said clock and bell shall be vested in the Mayor, aldermen and citizens of the city of Philadelphia." This resolution was adopted. In February, 1835, a petition was sent to Councils by citizens, asking that a suitable person should be appointed to take charge of St. Augustine's clock on Fourth street, "the organization being unable to attend to the same any longer." In the succeeding month the committee of Councils reported that "the cost of attending the clock has been \$50 a year, and the congregation can no longer afford it." The committee then recommended that the clock be taken care of in the same manner as other city clocks. In accordance with the recommendation an ordinance was subsequently passed concerning the establishment and the appointment of a person to take charge of all the public clocks and bells, at a

salary of \$200 per annum. The bells were declared to be those at the State House, the old Court House, Second and Market, at Second and Pine, at the market west of Broad street, and at St. Augustine's church, whenever an agreement shall be made not to charge rent for the use of the cupola and access thereto."

The church was directly opposite New street and presented a fine appearance from Second and Third streets. Over the altar there was placed, probably in 1809 or '10, a crucifix with the full length size sculpture of the body of our Saviour. This was cut in wood by the famous Philadelphia sculptor, William Rush. It was an exceedingly impressive figure. The agony of the sufferer was skillfully expressed upon the countenance, and upon the person who saw the figure for the first time the impression was one of awe.

In 1836 the church was newly decorated, the designs being by Uberti, an Italian artist. A description at this time said: "The ceiling has been richly clouded with suitable figures along the division of the various compartments. The top of the principal arch, over the organ gallery, is ornamented with a burning heart on a rich field, over which is the motto, *inde lucet, unde ardet*. The walls of the galleries were painted with pilasters, and the walls of the lower part of the church were correspondingly decorated. Over the sanctuary was a richly arched recess, over which was an eye surmounted by the motto, "THE LORD SEETH." Corinthian columns supporting the arch are clouded to represent dark variegated porphyry. The door of the tabernacle is a representation of the burning heart, stuck through with darts, the badge of the Order of St. Augustine. The rear of the sanctuary is colored like French marble."

The building of the church caused an immigration from other Catholic churches and filled up St. Augustine's, probably to its full capacity. An account of the pew holders between 1801-1808 shows that there were 237 pew renters. These with their families made up a congregation probably of five or six hundred. Among those who held pews at that time may be mentioned :

Commodore John Barry, John Ashley, Matthew Carey, Garrett Cottringer, Lewis Desauque, Don Fatio, the Spanish Consul; Thomas Fitzsimons, Anthony Groves, Thomas Hurley, Sr., John Leamy, Robert and Richard W. Meade, Jasper Moylan, Captain John Rosseter, Stephen Sicard and Don Jose Viar.

Among the pew holders between 1814-1820 were John J. Borie, Dr. Peter Pares, an eminent practitioner of medicine in the Northern Liberties, and John Troubat.

Some time after the original lot was purchased, an additional piece of ground on the north, running through to Crown street, was bought. It was 20 feet front by 175 feet deep. This was the first burying-ground of the church. It served its purpose until 1836. On the 25th of May, 1824, a piece of ground was bought from Andrew Hamilton and others, for the purpose of establishing a graveyard for the congregation. It was situated on Bush Hill, at that time in Penn township, at the north-east corner of Schuylkill Seventh (Sixteenth street) and St. Andrew (Wallace street). By a declaration of trust made shortly afterwards, this property was declared to belong to the Order of Hermits of St. Augustine, consisting of Rev. Louis de Barth, Rev. Demetrius A. Gallitzin, Rev. Patrick Kenny, and Rev. Michael Hurley. The ground was not put in use for some years. The first interment was on September 1st, 1836, and the last, August 20th, 1853. It was abandoned when extensive building improvements were set up in the neighborhood. The lot was sold, and is now covered with handsome houses.

The residence of the clergy of St. Augustine's was back of the church, on Crown Street, on which the house fronted, and had a private entrance. It was probably built in 1801. The *Philadelphia Directory* for 1802 gives the residence of Rev. Matthew Carr as "near No. 39 Crown Street." This building in after years was mentioned as at No. 39 Crown Street. Rev. Dr. Matthew Carr, the pastor, was assisted by the Rev. George Staunton, O. S. A. This clergyman went with Dr. Carr from St. Joseph's to St. Augustine's. Messrs. Carr and Staunton were also aided by the Rev. Raphael Fitzpatrick, a secular priest, who died May 25th, 1803, and was buried in St. Mary's.

The services of Mr. Fitzpatrick were taken up by a new priest, a young man aged twenty-three years, who went into the church in the same year. The name of Rev. Michael Hurley appears on the church records for the first time in the administration of baptism, September 26th, 1803, and at a marriage December 22d, 1803. At St. Joseph's his first ministry was a baptism, April 25th, 1804.

The memory of the Rev. Michael Hurley was associated with the old congregation for thirty-four years. He was pastor during the most important period of its history, and he was (in the community) a man of influence, not only as a clergyman, but as a citizen.

Concerning the birth-place of Michael Hurley there are conflicting statements. His half-sister, Mrs. Mary Cross, widow of Benjamin Cross, believes he was born in Philadelphia; Mary Lloyd, daughter of Thomas Lloyd, states in her diary, extracts of which have been kindly furnished by the Rev. Thomas C. Middleton, that Michael was born in Ireland, and that Thomas Hurley, the father of Dr. Michael Hurley, had married, in Tipperary, Catherine Fogarty. Thomas Hurley had three brothers, John, Joseph and Edward. Baptisms of the children, John and Edward, are found on the registries of St. Joseph's church. Thomas Hurley's wife, "Catherine Fogarty," says Mary Lloyd, "was the most beautiful woman I ever saw." She was buried in St. Mary's church graveyard, at what date has not been ascertained. Thomas Hurley, senior, the father of Michael, married, a second time, Mary Rogers, a Protestant lady, probably in 1794 or '95, as we find a registry of the baptism, by Rev. Leonard Neale, of his oldest child by his second marriage, Catherine Hurley, October 14th, 1795. By his first marriage he had Michael and Thomas Hurley, junior. When the Rev. Michael Hurley died May 14th, 1837, his age was recorded as 56 years, which would have made the year of his birth either 1780 or 1781.*

*Relating to the Hurley family the following account has been ascertained. Thomas Hurley, Jr., brother of Michael Hurley, married Anna Louisa Carrell, and had nine children, Louis Neil, born February 6th, 1811; Elizabeth Lucas, born 1812; Mary, born August 23d, 1814, and married to Ambrose White, April 23d, 1833; Thomas, born October 17th, 1816; Anna Louisa, born November 28th, 1817, afterwards a Visitation nun; John Carrell, born September 28th, 1819; Michael, born December 12th, 1820; Eleanor, born December 24th, 1821; and Catherine, born August 14th, 1823.

The children of Thomas Hurley, Sr., by Mary Rogers were Catherine, born September 16th, 1795, married Augustus Taney, of Maryland, a brother of Chief Justice Roger B. Taney, of the U. S. Supreme Court, February 1st, 1821; John, born November 8th, 1798; Mary, born June 10th, 1809, married Benj. Cross, July 10th, 1832; Edward, born April

If Michael Hurley was born in Ireland, in 1780 or 1781, he must have been brought to America in his infancy. Thomas Hurley was by trade an upholsterer. His name appears in the *City Directory* for 1785 as an upholsterer on Third street, between Arch and Race. In 1791 he resided at 21 Pewter Platter alley, the name given to the passage called Jones alley, and latterly Jones street, running from Front to Second street, and north of Market street. The addition, "paper hanger," is made after Mr. Hurley's name in the *Directory* of 1793. In 1795 he was living at No. 16 Carter's alley, running from Second to Third street, south of Chestnut. He remained there until 1803, when, having been successful in his business, he established himself as a paper hanger at No. 68 Chestnut street, between Second and Third. By this time he had become a manufacturer of paper hangings, and had an establishment of large size in the District of Southwark. In 1802 he advertised that he had for sale "French paper of his own manufacture." In 1806 he advertised that at his manufactory in Southwark he had colorists, printers, print cutters and designers. He died January 25th, 1817, aged 58 years.

The Rev. Michael Hurley was the administrator of his father, who at the time of his death owned some fine property. He owned a lot 90 feet deep on the west side of Tenth street, extending from Cherry street to Race street, 283 feet, and also a lot on the east side of Eleventh street north of Cherry, 60 feet front by 198 feet in depth. The properties were disposed of by sale in 1818 to John Carrell, merchant, of Philadelphia, for \$31,700.

When Father Matthew Carr arrived in Philadelphia in 1795, Michael Hurley was 14 or 15 years old. His father was a member of St. Mary's church, and was a pew-holder in the same in

20th, 1812. In 1817, after the death of Thomas Hurley, Sr., it appears, by petition presented to the Orphans' Court, of Philadelphia, that the children over the age of fourteen were John, Joseph, and Robert, and those under that age Mary and Edward. The date of the births of John, Mary and Edward appear by registries already cited. Mentions of the baptism of Joseph and Robert have not been found; being over fourteen years old, the dates of their births must have been before the year 1803.

1787. Michael must have attracted the attention and interest of Father Carr, and to his advice and assistance may be attributed the determination of the boy to enter the priesthood. His father may have had other views for him, and intended to bring him up in his own trade. Indeed, in the *City Directory* for 1797, when Michael was only seventeen years old, his name appears and is marked "paperhanger," 16 Carter's alley, which was the residence of his father. It is likely enough that he had learned the trade. It was not usual to put the names of minors in the directories. Michael must have been of sufficient importance in conducting the business of the family to give his name to the canvasser of the *Directory*. His name is not found in the subsequent volumes of that valuable publication until he had become a clergyman.

We have no particulars of his early days ; how he came to devote himself to the subject of theology, under whose patronage he went abroad, who were his teachers, and not even with certainty where he studied. The Rev. Dr. Carr forwarded the undertaking. Young Hurley completed his studies, it is supposed, either at Rome or Viterbo in Italy, and was ordained a priest in 1802 or 1803. On his return to the United States he came at once to his friend Dr. Carr, and entered into the service of the church of St. Augustine. He soon acquired the confidence of his seniors in the clergy. In 1804 he was made one of the corporators of the *Fratres Ordinis Eremitarum Sti. Augustini*, Brothers of the Society or the Order of the Hermits of St. Augustine, which was incorporated by the Legislature of Pennsylvania, November 10th, 1804. There were but five corporators, Rev. Matthew Carr, Rev. John Rosseter, Rev. Michael Hurley, Rev. Demetrius Gallitzin and Rev. Louis de Barth. They had authority to elect annually two, but at the most five, additional members, "being clerks in the order of the Roman Catholic Church, citizens of the state and exercising their ministerial functions according to the rules and discipline of the said Church." Three members were sufficient for a quorum for transacting the business of the Brothers aforesaid. Although they had a right to elect other members of the corporation, they appear not to have done so. After Father Rosseter ceased to serve there was not a legal quorum. The authority of the corporation, it may be presumed, was asserted

whenever it was necessary in the service of the church. Matters remained this way until 1832, when Father Hurley found himself the only surviving member of the corporation, with no power to continue it. Under this stress the Legislature was appealed to, and on June 11th, 1832, a supplement to the original act was passed, by virtue of which the Rev. Michael Hurley was allowed to elect two or more additional or permanent members of the corporation. It was directed that thereafter a majority of the members should be sufficient to constitute a legal quorum. The direction that an annual election of members of the corporation should be held, was discontinued. Privilege was granted that when the corporation was reduced to two members, the survivors might elect permanent members not exceeding five, providing that the persons elected had the necessary qualifications. In 1820, according to the statement in the will of Rev. Dr. Carr, the members of the corporation of Hermits of St. Augustine were Rev. Michael Hurley, pastor of St. Augustine's church, Philadelphia; Rev. Prince Demetrius Gallitzin, of Bedford County, Pa.; Rev. Louis de Barth of St. Mary's, Philadelphia; Rev. Patrick Kenny, of Coffee Run, Chester county, Pa.; and Rev. J. B. Holland, Lancaster county, Pa.

One of the first acts of Father Hurley outside of his religious duties was to unite himself with "the Hibernian Society for the Relief of Emigrants from Ireland." This society was composed of Irishmen and their sons. Rev. Michael Hurley joined this association in 1803, shortly after his return to the city. He continued in membership until his death.

Father Hurley soon found a better field for the display of his benevolent feelings and the exercise of charity. He was not the founder of St. Joseph's Orphan Asylum, but the institution languished until he became interested in its affairs. The charity dates its foundation from the yellow fever period in 1797. By that dreadful calamity many children in Philadelphia were left orphans. Those who were of Roman Catholic parentage naturally obtained the sympathy and assistance of members of the same denomination and religious faith. A few persons made themselves responsible for the support of the Catholic children. They were confided to the care of a pious lady and were lodged in a house on the west side of Sixth street, north of Spruce, and

adjoining the German Catholic church of the Holy Trinity. The building stood back from the street; there was a yard in front of it enclosed by a wall, the entrance to which was by a wooden gate. The place seemed very secluded, and it was suitable in arrangement for the management of the children. In the course of six or seven years the original supporters of this benevolence had diminished and the funds were somewhat scarce, and therefore more liberal assistance was demanded. The institution seemed to be destitute of friends until young Father Hurley, prompted by his religious duty, and sympathizing with distress, undertook to interest the Roman Catholic community in the institution. In this he was generously and ably assisted by Cornelius Tiers, a block and pump maker, a man of means and of influence, and an industrious and respectable citizen. Hurley and Tiers set to work in hope of gaining all the assistance that was required for the asylum. They succeeded so well that in 1807 "the Society of St. Joseph's for maintaining and educating Roman Catholic orphan children of both sexes" was effectively constituted by a better organization than it had previously. In 1808 Matthew Carey was chosen president and Thomas Hurley, father of the Rev. Michael Hurley, treasurer. In 1810 there were fifteen orphan children under the care of the society, the capital then being \$4,397.90. The president at that time was the Right Rev. Michael Egan, Bishop of Philadelphia; vice-president, Edward Carrell; treasurer, James Oellers; secretary, J. Maitland.

In 1814 the Trustees resolved to ask the Sisters of Charity, who had been recently established at Emmittsburg by Mother Seton, to take charge of St. Joseph's Asylum. It was the first colony that Mother Seton sent out, and the invitation was welcomed with joy. Sister Rose White as Superior, with two other Sisters, was detached for this work. They left St. Joseph's convent, Emmittsburg, September 29, 1814, and took possession of the asylum October 6, 1814, which contained "thirteen children in rags, groaning under the burden of a debt of \$4000." Their early efforts were crossed by trials, but three years afterwards they had paid the debt (De Courcy and Shea, page 226).

Sister Rose White was a pious widow, born in Maryland in 1784, and was at this time thirty years old. She was one of the first American ladies who joined the order of Sisters of Charity.

She became Superior General of the Order in the United States on the death of Mother Seton, and was re-elected as often as the constitution of the Society allowed. She died in Maryland, July 25, 1841 (DeCourcy and Shea, page 226). The officers of the asylum in 1824 were : President, Rev. Michael Hurley ; Vice-President, John Keating, Sr. ; Chaplain, Rev. Francis Roloff, of the church of the Holy Trinity ; Treasurer, Anthony Groves ; Secretary, Joseph Snyder. The Society was aided by the people and the clergy. Charity sermons were frequently preached for the benefit of the orphans. On October 27, 1816, such a sermon was preached at St. Augustine's by the Rev. Michael Hurley. On the same day the Rev. Dr. Carr preached for the same purpose at St. Mary's.

In the disastrous controversies attendant upon the introduction of Rev. William Hogan to the pastorship of St. Mary's, which resulted in the deprivation of his faculties and excommunication, the Rev. Michael Hurley was loyal to the Church. He seems to have gauged Hogan at his proper worth from the first. He denounced the pastor of St. Mary's as the "fop who had made himself a priest." It was at St. Augustine's on Sunday, May 27, 1821, that the decree of excommunication of Rev. William Hogan was first read. It was said of Hogan "that he had not hesitated to rend and tear the seamless garment of Christ by causing a confusion in the Church and endeavoring to establish a schism." He had continued to exercise priestly functions, although forbidden by the Bishop. It was declared "that he was cut off by the sword of excommunication as a putrid member and forbidden from having any share in the work of the Church," and was pronounced to be "no longer a member of the Holy Roman Catholic Church." This judgment was concurred in by Archbishop Ambrose Maréchal, of Baltimore ; Bishop John Cheverus, of Boston ; and Bishop John England, of Charleston, South Carolina.

The College of the Propaganda Fide, at Rome, to which the decree against Hogan had been sent, on August 20th, 1822, transmitted to Archbishop Maréchal, of Baltimore, an apostolic letter from Pope Pius VII., with directions to have it printed, and to transmit a copy to every Catholic church in the United States.

The Sacred Congregation, upon review of all the facts, declared

that "these disorders have originated principally from two causes, viz., from the senseless arrogance and nefarious proceeding of the priest, William Hogan, and also from an abuse of power in those that do administer the temporal properties of the church." The conduct of Hogan was declared to be "execrable." Another source of evil was named in the "immoderate and unlimited right which the trustees or administrators of the temporal properties of the churches assume independently of the diocesan bishops. "The letter was intended as much to set the seal of disapprobation of the Holy Father on the conduct of Hogan, as to repress the ambition of the trustees of St. Mary's to administer the property of the church in opposition to the will of the Bishop." The bitter controversy that ensued between the adherents and opponents of Hogan was carried on under circumstances of great scandal, during the course of which the faith of many of the friends of Hogan, and those, too, of families of great wealth and influence, was undermined. They abjured the faith of their fathers and went over to Protestantism. Hogan remained in the exercise of his priestly duties, notwithstanding his excommunication, for three years. He professed to have become a convert to the doctrines of the Greek Church, and made some attempt to form an American Catholic Church. As the Greek Church allows marriage to its priests, he showed the sincerity of his conversion in August, 1824, by his marriage at Wilmington, North Carolina, to Mrs. McKay, a widow who possessed, in addition to her personal charms, the agreeable merit of owning property. Indeed, so warm was his attachment to the principles of his new faith that, his first wife having died a few months after his marriage, he as soon as possible contracted another matrimonial engagement with a rich widow, Mrs. Lydia White Gardner, the relict of a rich planter who owned slaves and cotton plantations.

The unfortunate results of this schism continued at St. Mary's after the withdrawal of the recreant priest. His successors were some of them weak, and some disposed to be rebellious, although they did not go the extent in their conduct that had distinguished that firebrand Hogan. The troubles were partially overcome and settled in 1828. Bishop Conwell was then called to Rome and the Rev. Wm. Matthews named administrator of the diocese of Philadelphia. The confusion was ended during the term of

Bishop Francis Patrick Kenrick, Coadjutor of Philadelphia, with right of succession to Bishop Conwell, who was consecrated in 1830.

The Rev. Dr. Carr died September 29th, 1820, and was succeeded as pastor by the Rev. Michael Hurley. By his will, dated September 3, 1820, Dr. Carr named as his executors the Rev. Michael Hurley and the Rev. Patrick Kenny. He devised all the property belonging to the order of the Society of *Fratres Ordinis Eremitarum Sti. Augustini*, or Brothers of the Order of Hermits of St. Augustine, incorporated September, 1804, consisting of the following clergymen: Rev. Michael Hurley, of St. Augustine's, Philadelphia; Rev. Prince Demetrius Gallitzin, of Bedford county, Pa.; Rev. Louis de Barth, of St. Mary's, Phila.; Rev. Patrick Kenny, Coffee Run, Chester county, Pa.; and Rev. J. B. Holland, Lancaster county, Pa. Among the devises was the lot on which the church stood on Fourth street below Vine, 65 feet front and 175 feet deep to Crown street; also the adjoining property on the north used as a grave-yard, 20 feet front and running through to Crown street. All the church property of the said Society, the income of sixteen shares from stock in the Farmers' and Mechanics' Bank of Philadelphia, was designated to be for the education and support of one or more fit and suitable clerical member of the said Order of *Fratres Ordinis Eremitarum Sti. Augustini*, or for the expenses of sea voyages of any clerical member or novice of the said Order from any part of the United States, or beyond the seas, whom the said Society shall deem expedient to join the said Order of Brother Hermits of this State and for the purpose of keeping up the succession of said Order for the service and worship of Almighty God in the City of Philadelphia and other parts of the United States.

Dr. Carr bequeathed his books to various persons and made a special bequest of a piece of wood from Penn's Treaty Tree to his friend Edward Hudson. By the death of Dr. Carr Father Hurley became pastor of the church, and was appointed Superior of the Province, with the title of "Prior of St. Augustine's and Vicar-General of the Province of Our Lady of Good Counsel." The title of the Province has since been changed to that of St. Thomas of Villanova.

In 1811 the clergy of St. Augustine's founded an educational

institution in connection with the church. It was called "St. Augustine's Academy," and was held in Crown street, in the rear of the church, and possibly in the pastoral residence. In a prospectus printed in English and Spanish it is termed "a literary and ecclesiastical institution;" there is evidence of an effort to make this school of superior character. The course of studies included Latin, Greek, modern languages, drawing, music, mathematics, geography, book-keeping, etc. The charges were to be \$250 per annum, for board, tuition, washing, mending, paper, pens, and ink. This must have been intended to be made a boarding school, but it failed in the attempt. The accounts, which are still extant, were kept by Dr. Hurley. It appears that the pupils were then charged from \$12 to \$16 per quarter, and therefore could not have been boarders. The Drs. Hurley and Carr were among the teachers. The writing-master was named Patterson, probably Thomas Patterson, there being a teacher of that name in Philadelphia at the time. He received for his services as writing-master \$160 for six months and two weeks' tuition. There were thirty-nine students in all when the school was opened. It was commenced December 9, 1811, and was closed June 19, 1815, most probably on account of the small number of students.

In 1805, during the yellow fever epidemic in the city of New York, Dr. Hurley went there and aided the clergy of the church in their dangerous and laborious work. In 1807, according to the papers, he preached "an eloquent sermon" in St Patrick's church, Baltimore.

In 1823, chiefly through the efforts of Denis Kelly, of Haverford township, Delaware county, the church of St. Denis was founded at Haverford. In consequence of a disagreement with Bishop Conwell the building remained unopened for two years. In 1825 authority was given to Father Hurley to open the church. He said the first Mass there in July, and managed to officiate in it and also at Villa Nova for several years. The church of St. Denis was considered an out-mission of St. Augustine's until 1831. It was then transferred to the Bishop of Philadelphia, and remained under his control for twenty-two years. In 1853 it was again transferred to the Augustinians.

In 1827 Bishop John Dubois, of New York, conferred upon Dr. Hurley faculties for missionary work within his diocese. In

pursuance of that authority Dr. Hurley went to Binghampton, in Broome county, N. Y. Here his labors were directed towards the establishment of a congregation, and they culminated in the foundation of the church of St. James. During his stay there of two weeks he visited half a dozen Catholic families, married two couples, and drew together a sufficient number of communicants to found a church. His work was continued by the Rev. William Quarter. Hurley enjoyed this sort of excursion, and occasionally would make journeys to the benighted regions on missionary service. The church records (of St. Augustine's) show that he officiated frequently at Trenton, Lambertville, Cape Island, New Jersey, in the neighborhood of Philadelphia, at Bustleton, Germantown, Frankford, Darby, and Norristown.

On the 22d of July, 1814, the funeral services of Bishop Michael Egan, of Philadelphia, took place at St. Mary's. The religious services were attended by all the clergymen of the diocese. The Rev. Michael Hurley preached the funeral sermon.

At the trial of the suit brought in 1847, on behalf of the church, by the Hermits of St. Augustine, to recover damages for the destruction of property in the riots of 1844, it was stated that the members of the congregation during the "War of 1812" worked upon the trenches erected in Blockley for the defence of the city.*

*One fortification and three redoubts were built in August and September, 1814, under the supervision of the Committee of Defence, a body of citizens. The fort was on the southeast side of the Darby road, near the intersection of the road from Gray's Ferry; the Hamilton redoubt was opposite Hamilton's seat of the Woodlands; another redoubt was on the Lancaster road, and a third on the southern side of the hill at Fairmount, which commanded the road from Haverford, crossing the bridge at Callowhill street; and the roads and approaches to the Market street bridge were constructed at this time. These extensive works could not have been accomplished except by the voluntary help of citizens in digging the earth and forming the bulwarks. They organized themselves in parties and went down to the trenches. Societies, workers in trades, and church congregations assisted. In the lists of these parties, which have been preserved, the aid given by the congregation of St. Augustine's is not mentioned. They probably marched down with "The Sons of Erin," citizens of the United States who went to work one day twenty-two hundred strong, and on another with three hundred and fifty persons.

In 1816 Lieutenant Richard Smyth, formerly of the United States army, was executed at Philadelphia for the murder of Captain John Carson, of the merchant service. This execution was memorable because it was the first one that had occurred in the city since the close of the preceding century. The cause was wild passion and infatuation which the criminal felt towards a wicked and misguided woman, the wife of Carson. Smyth was of good family; he was a nephew of Daniel Clark, of New Orleans, the father of the celebrated wife of General Edmund Gaines, of the United States army, and in after years the claimant of a great amount of property, as the heir of her father, in that city. Father Hurley administered the consolations of the church to Smyth, who was hanged on the northwest, now Logan, square, on the 10th of August, 1816.

In 1830 Father Hurley accompanied Bishop Kenrick to Wilmington, Delaware, on the occasion of the first visit of that distinguished prelate to that place. Whilst there he preached an "eloquent and impressive discourse."

The pastors of St. Augustine's were patrons of music. The choir of the church was well filled with respectable talent. Benjamin Cross was the organist for many years. The pleasure taken in music by the clergymen led to their granting in June, 1810, permission for the use of the church for the perfect production of the finest concert that had yet been held in the city. Accommodations for such purposes, sufficient for large audiences, did not exist at that time. There was no public music hall, no concert room. Whenever attempts were made to produce works of the best composers, either the theatre or the church was the only place that could be obtained for such uses. Occasionally the hall of the University, Ninth street below Market, a room forty or fifty feet square, was used, although entirely unfit for orchestral or choral effects. The necessity was not met until some years afterward, when the grand saloon of the Masonic Hall, in Chestnut street between Seventh and Eighth, the assembly room of Washington Hall, in Third street near Spruce, and the fine hall of the Musical Fund Society, in Locust above Eighth street, were available for such purposes. These considerations no doubt led to the favor with which the clergymen of St. Augustine's regarded the propositions of Benjamin Carr, René Taylor and

George Schetky, the directors of the concert, that they should be allowed the use of the church building for the production of selections from the great oratorios, Haydn's "Creation" and Handel's "Messiah." The vocal performers were forty in number, most of them being amateurs. The principal soprano was described in the bills as "a young lady amateur pupil of Messrs. Carr and Schetky;" the principal tenor was Thomas Carr, of Baltimore; the organists were Benjamin Carr, Thomas Carr, René Taylor and Mr. Minecke, of Baltimore. The orchestra was strong in professional musicians, who were members of the orchestra of the Chestnut Street Theatre. They were led by George Gillingham. There were twenty-one violins, six violas, four clarionets, six flutes, six violoncellos, three bassoons, three double basses, four trumpets and horns, and one kettle drum. The conditions were embarrassing, owing to the want of trombone performers. They were supplied by players from the Moravian Seminary, in Bethlehem. Altogether there were over one hundred performers. The newspapers of the day give no account of the performance. It was then rare that much space was allowed to matters of local interest. It may be presumed, however, that the affair was entirely successful; the professional talent was the best to be had in the cities of New York, Philadelphia and Baltimore. The amateurs were respectable and fairly trained.

On the 31st of July, 1814, a solemn "Te Deum" was sung in thanksgiving for the restoration of Pope Pius VII. On the 16th of December, 1824, a requiem service was celebrated for the repose of the soul of his late Majesty Louis XVIII. of France. The church was draped in mourning. In the centre was a mortuary catafalque "three stories high." Dr. Hurley was the celebrant, and was assisted by the Rev. Fathers Smyth, Ryan and Harold. Bishop Conwell was present.

In 1833, January 3d, was issued under the editorship of the Rev. Nicholas O'Donnell, O.S.A., assistant clergyman of the church, aided by Dr. Hurley, pastor, the initial number of *The Catholic Herald*. This was the first Catholic newspaper in Philadelphia. Father O'Donnell was a man of learning, of extensive theological training, and had at his elbow the fine library of the Province, which was stored in the residence adjoining the church. Father O'Donnell is credited with having supplied the Rev. John

Hughes, afterward Archbishop of New York, with pertinent extracts from the works of the Fathers, and logical deductions founded thereon, which were used with effect by Hughes in his discussion, upon the merits of the Catholic religion and doctrines, with the Rev. John Breckenbridge, of the Presbyterian church, which took place in Philadelphia in 1833 and 1834, and occupied some weeks.

During the time Dr. Hurley was pastor of the church it was customary to celebrate with more than ordinary ceremony the festival of the patron saint, *i.e.*, St. Augustine. Frequently the services were performed by Mr. Hurley and his associate clergymen. At times efforts were made to obtain the assistance of some eminent Catholic divine to give more than ordinary importance to the occasion. On the saint's day (the Sunday within the octave of the feast), August 29th, 1830, the services at the altar were conducted by the Rev. Father Hurley. The venerable Bishop Conwell occupied a canopied seat and joined in a portion of the ceremonies. The panegyric was delivered by Bishop Kenrick. The principal part of the music of the Mass was composed by a Philadelphian whose name was not announced. In 1831 the panegyric was pronounced by the Rev. Father Kenny. In 1834 the Right Rev. Bishop Kenrick pronounced the eulogy of the saint, and in 1835 the same duty was performed by the Rev. J. H. Hoskyn, president of St. Mary's College, Baltimore.

In 1832, June 17th, there was performed an original mass composed by Charles Taws, Jr., of Philadelphia, and dedicated to Dr. Hurley. It was probably the first entire mass composed by a native Philadelphian. Taws was the son of Charles Taws, who, if not a native, was a resident of the city for many years. The son succeeded the father in the business of manufacturing organs and musical instruments. He was also an accomplished musician and organist. His services were often found valuable in the orchestras of the period.

The church was peculiarly fortunate in securing the best musical talent in connection with the administration of the religious services. The most distinguished organist of the time went into the service of the congregation at the opening of the church in 1801. This was Benjamin Carr, professor of music, and for thirty-eight years the most prominent member of that profession

in the city. Mr. Carr was a brother of Sir John Carr, an Englishman of some literary reputation. Mr. Carr studied music under the celebrated Dr. Samuel Arnold, in London, and afterward with John Wesley, a nephew of John Wesley, the founder of the sect of Methodists. Wesley the music teacher was considered a superior man in his knowledge of harmony and of musical science. Benjamin Carr came to Philadelphia in 1793, and was prominent in all musical affairs down to his death. He was a teacher and a composer, and many of his compositions may be found in the portfolios of musical collectors. Carr died in May, 1831. To his memory the choir of St. Augustine's erected a tablet bearing the following inscription:

"This tablet was erected by the members of the choir of St. Augustine's church, in grateful and affectionate remembrance of Benjamin Carr, its founder, and for thirty years organist and director, who died in this city on the 28th of May, 1831, in the sixty-fourth year of his age. May he rest in peace. Amen."*

Benjamin Cross, who had married Mary Hurley, was, during the latter part of Mr. Carr's time, his assistant, and succeeded him as organist and musical director in 1831. He was there until after Dr. Hurley's death, and until some time in 1837 or 1838, when, in consequence of some disagreement with the Rev.

* Mr. Carr, although so many years an organist in a Catholic church, was not a Catholic. His remains were interred in the graveyard of St. Peter's P. E. church at Third and Pine streets. The Musical Fund Society erected a monument to his memory bearing the following inscription:

BENJAMIN CARR,
A distinguished musician,
Died May 21st, 1831. Aged 62 years.
Charitable without ostentation, faithful and true in friendships.
To the intelligence of a man he added the simplicity of a child.
This monument is erected by his friends and associates of
The Musical Fund Society.

This monument was designed by Strickland and executed by Struthers. There is some difference between the monument and the tablet as to the statement of the age of Mr. Carr at the time of his death, and also as to the day of his death. The published notice of his death in the *United States Gazette* states that the age of Mr. Carr was 61 years; the date of death was May 21st.

Nicholas O'Donnell, then rector, he left the service of the church. In 1839 Antonio F. Dos Santos was the organist. From 1841 to 1843 Benjamin Cross, reinstated, was organist. It is believed that for a comparatively short period, probably about 1844 or 1845, William A. Newland was organist. George J. Corrie was engaged as organist September 1, 1846, and was succeeded about 1852 by Henry Gordon Thunder, who served for twenty-four years. After three years, in which Mr. Thunder officiated in other churches, he returned to St. Augustine's about 1879, and remained until his death, December 14, 1881. His son, Henry Thunder, succeeded him, and still holds that important position.

The services of the choir were gratuitous. The organist received a certain fixed salary. In 1837 it was \$200 a year. In 1841 Benjamin Cross was paid \$300 a year. In 1846 Geo. J. Corrie was engaged at only \$150 per annum. The choir singing master received fifty dollars a year in 1837. The tuner of the organ, C. Knauer, held that position in 1843 and was paid thirty dollars a year, and the organ-blower obtained the same amount.

Once in a while the choir was given a dinner. The account books of the church show that on December 30th, 1811, the cost of the feast was \$26.00. On the same day of that month, 1837, a dinner was given to the Rev. Dr. John Hughes and the choir, and was charged in the books at an expense of \$24.93½. The next day Dr. Hughes preached a charity sermon, and, sorry to relate, the collections received were only twenty dollars, not enough to pay the cost of the feast the day before.

Occasionally the congregation of the church, for the purpose of raising funds, resorted to the device of holding a fair. A memorable incident of that kind occurred in April, 1840. Masonic Hall, on Chestnut street, was engaged for the purpose, and through the efforts of all concerned there was netted the handsome amount of \$3,896.47. On the 13th of April, 1846, another fair was opened at the Chinese Museum building, Ninth and Sansom streets, to secure funds towards the erection of the new church. It was open ten days, and after paying all expenses it was found that the large amount of \$5,120.00 was realized.

Towards the close of Dr. Hurley's administration the Roman Catholic Church, which for nearly thirty years after St. Augustine's was finished had only four church buildings in Philadelphia, began

to increase. It had been delayed and kept back by the unfortunate controversies arising under the Hogan schism. It began to be stimulated to progress and prosperity after the effects of that trouble had been allayed. The first church constructed in the new order of things was at Manayunk. It was called St. John the Baptist's church. The corner-stone was laid May, 1830, Manayunk then being eight years old. There was a peculiarity about the celebration which was considered worthy of remark. The ceremonies at the foundation were conducted by Rev. John Hughes and three other priests. They proceeded to the place where the church was to be built from the house of Mr. Keating near by. After these formal ceremonies were gone through, the clergymen in full vestments repaired to the neighboring Presbyterian church building. There was no other place in the neighborhood at which the address proper on such an occasion could be delivered. The trustees of the Presbyterian congregation tendered the use of their building for the occasion. A writer who saw the procession and described the scene, said: "It presented to my mind, as it passed, under all the circumstances, something more than mere novelty. If I might make use of the word, I would call it religiously romantic. There was old age moving with a celerity of footstep quickened by the dread of losing a seat; there was boyhood in all his glee making the most of a holiday; there were the gentlemen and ladies, and close by them the man of labor who 'went not back to take up his coat,' the whole variegated with a proportionate sprinkling of beauty and fashion; it seemed to be a miniature of mankind. But that which struck me most was the *agitans molem*, the Roman Catholic priest, shedding from the glittering robes in which religion had arrayed him the broken rays of a setting sun that beamed full upon his vestment and countenance. Where was he going? He was going to preach, by permission both Divine and human, in a Presbyterian church, and to a congregation of all religions. It was altogether a sight the like of which I had never before seen." The Rev. Mr. Hughes preached from Genesis 28th, "And this stone which I have set up for a title shall be called the House of God." The church was finished in eleven months and dedicated April 4th, 1831.

On the 6th of May, 1831, the cornerstone of the church of St. John

the Evangelist, on Thirteenth above Chestnut, was laid. On that occasion there were impressive ceremonies. Bishop Kenrick conducted the service, assisted by several clergymen, including Rev. William O'Donnell, Rev. N. O'Donnell, of St. Augustine's, with their pastor, Rev. Dr. Hurley; Rev. Jeremiah Keily, of St. Mary's; and Rev. T. J. Donahoe, of St. Joseph's. This church was founded by the Rev. John Hughes, who was at that time a clergyman at St. Joseph's. It was intended to be the finest church in the city, and it was, when finished, considered an elegant building. St. John's was completed and dedicated on the 8th of April, 1832. Father Hughes was proud of the building, which he considered to be designed more nearly in the correct ecclesiastical style than any that had yet been built in the city. In a letter to the late Archbishop Purcell, dated September 31st, 1832, he said, concerning this edifice: "It will cause those who give nothing toward its construction to murmur at its costliness, and those who do contribute to be proud of their own doings. As a religious edifice it will be the pride of the city. The leading Protestants and infidels proclaim it to be the only building entitled to be called a church, inasmuch as its appearance indicates its use, and there is no mistaking it for a workshop."

On Easter Monday, April 8th, 1833, the foundations of another church were laid in Kensington. This was St. Michael's, at the corner of Second and Jefferson streets. Bishop Kenrick laid the cornerstone, and was assisted by Dr. Hurley, Revs. John Hughes, Terence J. Donahoe, Jeremiah Keily, William Whelan, Tolentine Da Silva, James Foulhouze, Francis Gartland, and N. O'Donnell, O. S. A. This was the first Catholic church established in the Northern Liberties. It was dedicated September 20, 1834.

In 1825 one of the assistant clergymen of St. Augustine's was the Rev. John Hughes, afterwards Archbishop of New York. Father Hurley had become acquainted with him whilst he was still in the seminary of Mt. St. Mary, at Emmitsburg, Maryland, where, after having studied, he was for some time a teacher. In expectation of his ordination as deacon, Hurley wrote to Hughes in 1825, advising him before his admission to orders to consider and prepare at least sermons enough to last six months, to be delivered on occasion, assuring him that he would find such forethought to be to his advantage. By such means he would be

ahead of his work whenever he would be called upon to perform it. The wisdom of this well-meant advice was either not apparent to Hughes or his time was taken up so that he had not opportunity to prepare his sermons. It was determined that he should come to Philadelphia in the service of St. Augustine's church. Unluckily or luckily, it would be hard to decide which, on his way to this city he encountered, at Chambersburg, Bishop Conwell.

The latter was upon an episcopal visitation to the churches in the western part of his diocese. He was very much pleased with young Hughes, and invited him to go with him during the remainder of his trip. This, coming from the Ordinary, was a favor and, besides, a command. Hughes turned aside in his journey and went with the Bishop. At the first church at which they stopped the bishop requested the young priest to preach. Then the latter found the wisdom of Hurley's advice, and regretted that he had not taken it. Instead of having twenty-five or thirty sermons, he only had one. He was ready enough to preach that one, and did very well. But at the next church on the circuit he was again asked to preach, and, very much to his dissatisfaction, was compelled to enlighten the congregation with the same sermon. This he repeated at every church during the visitation, and caused the dry remark from the Bishop, on their return, "that it was a very good sermon, but he thought he knew it by heart." At Philadelphia, Hughes at once went to St. Augustine's, where he remained a few weeks, when he was transferred to St. Joseph's. There was always a strong feeling of friendship between Hughes and Hurley. (See "Life of Archbishop Hughes," by J. R. G. Hassard, page 46.)

In 1832 the Asiatic cholera, a dread pestilence, which in former years had seemed to march with deadly virulence through Europe and Asia, destroying in its progress hundreds of thousands of lives, approached the western continent. A lively interest had been taken in former years in the accounts from foreign countries of the progress of the awful visitation. There was some hope that the great ocean would be a barrier to its coming to this country. These expectations were dissipated. In the early part of the summer of 1832, the Board of Health sent a communication to the City Councils of Philadelphia, June 2d, requesting that particular attention be given to the cleansing of the streets,

and removal of nuisances from houses and enclosures. In less than a week information was received that the cholera had broken out on the 8th of June at Quebec in Canada. It made its appearance two days afterward at Montreal. In all parts of the United States there was an immediate alarm. In this city ward meetings were held and Citizens' Committees of Vigilance were appointed. A sanitary board of twelve members was appointed by City Councils. The Board of Health dispatched a medical commission, composed of Drs. Samuel Jackson, Charles D. Meigs and Richard Harlan, to Canada, to obtain information of the character and means of prevention and cure of this disease. Bishop Francis Patrick Kenrick issued an address to the clergy of his diocese, recommending humility, submission and prayer, and directing that certain offices should be observed in addition to the usual religious services. The Bishop added: "Since the use of fish and vegetables is considered by eminent members of the faculty to predispose the system to the disease, the obligation of abstinence from the use of meat during the continuance of the alarm or the prevalence of the malady shall be dispensed with." The Protestant clergy in meeting assembled on the 6th of July, the venerable Bishop White, of the P. E. Church, acting as chairman. It was determined to set aside "a day of fasting, humiliation, and prayer, to entreat the God of Providence to avert the awful disaster of his righteous judgment." July 19th was fixed for that purpose, and was duly observed. A month afterward, August 19, an official fast was observed by all denominations by recommendation of Governor George Wolf. The establishment of hospitals for the nursing and care of those stricken down with the disease was the first necessity. Twenty-one buildings were appropriated for that purpose, and a staff of physicians and nurses was assigned to them. Of these places of refuge for the sick ten were school-houses, two were buildings used as carpenter shops, six were houses occupied as dwellings, but at that time vacant, one was the City Hospital at Bush Hill, south of Coates street (Fairmount avenue), between Nineteenth and Twentieth streets; one was the session room of a Presbyterian church, Cherry street west of Fifth; and the last which we shall mention was the dwelling house of a Catholic priest, the residence of the Rev. Dr. Hurley, in Crown street below Vine. For the purpose of assistance to the community

during this great calamity, Father Hurley gave up the comfort of his own residence and took lodgings elsewhere ; the furniture was removed. The St. Augustine's Hospital was under the control of Dr. Oliver H. Taylor, assisted by Sisters of Charity. Indeed, so great was the alarm and fear of the contagious character of the disease that the full available force of the sisterhood volunteered their services, and were at the bedside of the sick and dying in other hospitals. John Binns, in his "Personal Recollections," says, speaking of that dreadful time : "At that awful period a minister of the Gospel in Philadelphia, who had a large house and a school-house adjoining, caused to be removed out of them every article of furniture that could be dispensed with, and converted the building into a hospital. He had it admirably arranged, fitting it up with all necessities and supplied with fearless and tender nurses, women religiously devoted to the faithful discharge of their duties. I was acquainted with this benevolent individual ; he was an Irishman and a Catholic. Although we thought widely different on many subjects of religious moment, yet we worshipped the same God and adored the same Redeemer. I was, by him, invited to walk over this new establishment for cholera patients. The whitewashed walls and nicely-sanded floors exhibited its neatness and cleanliness. A plentiful supply of medicine and everything required was provided. There were sedan chairs, with spring poles of the easiest possible construction, to convey patients to this hospital. It was so judiciously adapted to its purpose, its doors were thrown so hospitably open, and its superintendent was so intent on doing good, that many patients were collected within its walls. The whole number of patients was three hundred and seventy. Of these sixty-three were Catholics and three hundred and seven were Protestants. Having no faith myself in the contagious character of the disease, I went through the rooms, and while memory holds her seat I can never forget the impression made upon me by the affectionate solicitude of all who were in attendance on the sick. There are hundreds now in this city who have more or less knowledge of the intense and anxious care and untiring solicitude with which the poor and afflicted were there watched over by day and by night. Many a parent, husband, and wife were, through the instrumentality of that hospital, restored to their afflicted families."

It does not appear that the services of Dr. Hurley on this occasion were ever specially the subject of thanks, or that the expenses incurred were remunerated. After the ravages of the pestilence had ceased, City Councils, in October, 1832, received the report of the special committee appointed to consider and prepare resolutions of thanks to the physicians who tendered their services during the prevalence of the cholera. In reference to that subject the committee, of which William J. Duane was chairman, said: "They will not depart without manifesting their grateful sense for those eminent members of an enlightened, liberal, and essential profession who at the moment of general dismay gave their voluntary and gratuitous services in the cause of humanity. In ordinary cases medical practitioners incur only the perils incident to the prevalence of the disease; but during the existence of the recent pestilence in this city it is with mortification recollected that they had to encounter resistances and menaces from the timid, ignorant, uninformed, and deluded, which were calculated to produce alarm as well as disgust; yet those who had undertaken to act, persisted unto a happy termination to their labors, overcoming disease by their skill and assiduity, and prejudice by firmness and moderation. Nor can the present Councils without impropriety omit an expression of their cordial thanks to those individuals of the tender sex who, under a sense of religious obligation, as well as from an impulse of their own pure hearts, performed at once the duties of kindred and those as nurses to the poor and destitute in the abode of disease and death." A resolution was therefore adopted tendering the grateful thanks of the committee to twelve physicians who had charge of the hospitals which were located within the bounds of the city proper, and to the medical assistants who served with them. The following was also adopted:

Resolved, That the citizens of Philadelphia entertain an adequate sense of the courageous devotedness, assiduity and zeal of those women, and especially of the Sisters of Charity, who risked their lives and exerted all their energies to restore the sick to health, to give comfort to the dying, and to protect the bereaved orphan.

"An appropriation of \$2000 was made to the Mayor and Presidents of Councils, 'to cause an adequate number of pieces

of plate, with an appropriate inscription on each, to be prepared and presented, one to each of the physicians aforementioned, and one to each of the Sisters of Charity who served in the Cholera Hospitals, as a mark of esteem and thankfulness of the citizens of Philadelphia.' "

In consequence of the passage of this resolution, John Swift, the Mayor, received the following communication on the 26th of October :

To his Honor, the Mayor of the City of Philadelphia:

RESPECTED SIR :

The Sisters of Charity beg leave to submit respectfully to the City authorities, that it would be at variance with the spirit of their institution, and contrary to the rules by which they are governed as a religious community, for them to receive anything as a consideration for their services, except mere personal expenses. They are induced to make your Honor acquainted with the circumstances, in consequence of its being stated to them that a piece of plate with an appropriate inscription was voted to each of the Sisters who served as nurses in public hospitals during the prevalence of cholera. They are aware that this was not to be presented as a recompense for their services, but as a mark of approbation of their conduct. If their exertions were useful to their suffering fellow-beings, and satisfactory to the public authorities, they think it sufficient reward, and indeed the only one consistent with their vocation to receive. For the motives which prompted the offering they are sincerely grateful—and we trust your Honor and the members of City Councils will not be displeased (considering the motives which influence them as a *religious community* at their declining to accept any further testimony of that kindness and respect which, in their intercourse in the hospitals and elsewhere, they have not ceased to experience.

After the reception of this communication, Councils resolved that the money which would have been spent for silver plate to be presented to the Sisters should be given for the support of orphans in those institutions over which they presided. One half of the whole sum was to be given to the Asylum, at Broad street, and the other half equally between St. Joseph's Asylum, at Sixth street near Spruce, and the Female Free School, in Prune near Fourth.

Among the marriages registered on the church books were some which may be mentioned as of interest, from the names of the parties. Among them were:

MEMOIR OF VERY REV. MICHAEL HURLEY, D.D., O.S.A. 195

1808, Feb. 12, by Rev. Father Hurley, John Jos. Borie to Sophia Beauveau.

1810, Feb. 15, by the same, Fielding Lucas to Elizabeth Carrell.

1814, Dec. 24, by Dr. Carr, John Baptist Bernadou to Henrietta Fontaine.

1817, Oct. 28, by the same, Henry Dominic Lallemand to Henrietta Maria Girard.

The witnesses on this occasion were Stephen Girard, Joseph Bonaparte (Count de Survilliers, ex-king of Naples and Spain), Marshal Count de Grouchy, General Charles Lallemand, and others.

1818, May 28, by Dr. Hurley, Franklin Bache, grandson of Benjamin Franklin, to Aglaie Dabadie.

Witnesses were William Duane and Hartmann Bache.

1819, Jan. 21, by Dr. Hurley, Henry C. Carey to Martha Leslie, a Protestant.

Witnesses were Mathew Carey, father of the groom, Isaac Lea, his partner, Mr. Carey and Thomas Jefferson Leslie.

1820, Nov. 2, by Father Hurley, Robert Ewing to Sarah Y. Davis.

1821, Feb. 21, by the same, Augustus Taney to Catharine, half sister of Dr. Hurley.

The witnesses were Mathew Carey, William Hawkins and Patrick Burns.

1821, Feb. 26, by Dr. Hurley, Isaac Lea to Frances Anna Carey, daughter of Mathew Carey.

1821, Nov. 29, by Father Hurley, Robert Meade to Elizabeth Nice, widow, maiden name Holcomb.

1822, Oct. 10, by Father Heyden, Titian Rembrandt Peale to Elizabeth Laforgue.

1824, Dec. 23, Father Hurley, Dr. Aaron B. Tucker* to Elizabeth Henrietta Carroll.

The witnesses were Charles Carroll, the Revolutionary patriot, Samuel Chew, Joseph Cabot, Samuel Tucker, Harriet and Louisa Carroll.

1829, February 10, by Dr. Hurley, George Edwards to Elizabeth Whelan.

1829, ———, by the same, Dr. John Y. Clark to Henrietta Maria Lallemand, widow of Henry Dominic Lallemand, married in 1817.

Among the baptisms were the following :

1801, Dec. 1, Caroline Eugenie, daughter of John Girard, a brother of Stephen, born in Burlington, N. J., 1797, and Henrietta Maria, twin to Caroline Eugenie Girard.

* Is this name *Aaron* B. or *Abner* B. ? See below in baptisms. The Philadelphia Directory only gives the name A. B.—T. C. M.

1803, Nov. 20, Augusta Virginia Peale, daughter of Rembrandt Peale, born at Reading, England.

1819, June 3, Charles Louis Borie, son of John Joseph Borie.

1820, Feb. 21, Mary Jane Henrietta Cora, daughter of Peter A. Fre-naye.

1822, March 6, Matthew Carey Lea, son of Isaac Lea.

1823, April 6, Caroline Adelaide Stephanie Girard Lallemand, daughter of Henry Dominic Lallemand. The sponsors were Stephen Girard and Adelaide Segoigne.

1826, July 17, Mary Louisa Caroline, daughter of James A. Bayard, of Delaware, by his wife Mary Carroll, daughter of Charles Carroll, of Carrollton, Md.

1826, May 4, Henrietta Sophia Tucker, daughter of Abner B. Tucker* by his wife Elizabeth Carroll, daughter of Charles Carroll.

1833, May 8, Michael Hurley Cross, son of Benjamin Cross and Mary Hurley.

It appears from the books of St. Augustine's that the number of baptisms between the opening of the church in 1801 and the close of 1883, inclusive, was 18,203. The number of marriages was 4540 for the same period, and the confirmations 5807.

There was no record of confirmations until 1838, when one hundred and one persons were confirmed by Bishop Francis Patrick Kenrick, on October 7th. In 1844, one hundred and three were confirmed in St. Joseph's on July 7th.

After St. Augustine's was burned, Bishop Francis Patrick Kenrick gave confirmation in 1846 and '47, and Peter Richard Kenrick, Archbishop of St. Louis, officiated in 1848; Bishop John Timon, of Buffalo, N. Y., in 1849; Bishop Francis Patrick Kenrick, of Philadelphia, in 1850-1; Bishop John Nepomucene Neumann, in 1852-3-5 and '57. In 1858, '61-3-5-7-9, '70-3, Bishop James Frederic Wood officiated.

During Dr. Hurley's time the following societies were established amongst the worshippers of the church :

- (1) St. Augustine's Beneficial Society.
- (2) Confraternity of Saints Monica and Augustine.
- (3) Library Society.
- (4) St. Augustine's Temperance Society.
- (5) Ladies Benevolent Society.
- (6) Rosary Society.

* See query Fr. Middleton on preceding page.

The career of Dr. Hurley was active and continuously useful until within a short time of his death. On May 2d, 1837, he administered for the last time the rite of baptism and made his entry on the register in his own hand writing. On May 7th he sang Mass for the last time. On Pentecost Sunday, May 14, he received the last sacraments at 9 o'clock, and died three hours afterward, a little before midnight. It was stated in the *U. S. Gazette* of May 16 that the cause of his death was acute bronchitis and effusion of the lungs.

The notices of his death in the public journals are somewhat scant. He died at an unfortunate period in our local history. Philadelphia, and indeed the whole country, had been turned upside down, financially; great anxiety prevailed, and there were with many people gloomy forebodings of poverty and ruin. Trade was dull. Thousands were out of employment, and the collection of debts was a difficult matter. On May 10, while Dr. Hurley was in his last sickness, the banks of the city of New York suspended specie payment. On the 11th this action was followed by the banks of Philadelphia and by others all over the country. The sudden stoppage of the circulating medium by the refusal of banks to cash their notes created great embarrassment; there were anxious consultations as to adopting the best methods about it. Before expedients could be resorted to, the pastor of St. Augustine's had ceased to live. The event of his death caused scarcely any thought in a community deeply engaged in other affairs. No public announcement was made of his death until Tuesday the 16th, and the notices on the occasion were brief. The only reference to the bereavement on that day which appeared was in the ordinary advertisement.

The *Philadelphia Inquirer*, on the 17th of May, noticed the fact of Dr. Hurley's death, and said: "He was charitable and philanthropic in an eminent degree. Hundreds of Philadelphia's poor, to whom he administered mental as well as pecuniary relief, will mourn his departure to the land of the spirits. His death will also be deeply deplored by his large and respectable congregation, while Christians of all denominations who were acquainted with his virtue will pay the proper tribute to his memory." An obituary notice signed "B." appeared, March 17, in the *U. S. Gazette* and *Poulson's Advertiser*: "The heart which

but recently beat in that—now tenement of clay—was as warm and generous a heart as ever beat in human bosom. The writer of this has known him for thirty years, and is thoroughly assured that there never was a period in which Michael Hurley would not have divided his dollars or his loaves and fishes with the poor or the stranger. His heart and hand were ever open to the claims of the afflicted. The whole human family he regarded as brothers and sisters, and esteemed the worthy and good, whatever may have been their creed. He has raised monuments of gratitude in the hearts of widows and the fatherless, and of those who had none save him to help them. The sod covering his grave will often be wet by the tears of orphans whom he has provided with food and raiment.”*

The solemn obequies took place at St. Augustine's church, May 17. The body was raised on a platform in the middle of the church. Around it were sixteen priests chanting the office of the dead. The Rev. John Hughes, of St. John's, afterward Archbishop of New York, sang the Mass of Requiem, and Rev. Dr. James Ryder delivered the panegyric.

The body of Father Hurley was interred in an ordinary grave, just as his predecessors, Dr. Carr and Father Lariscy, had been, in the little churchyard in the rear of the church, usually known as the Garden Graveyard, on Crown street. After his death, in 1837, the members of St. Augustine's choir held a meeting to provide a suitable burying-place for the deceased clergymen attached to the church. A committee was appointed to receive collections. John Brown was president and John Walsh was treasurer. The other members were Benjamin Cross, the organist, John Huneker, Matthew Brown, John Sinnet, Charles G. Hookey, Miss Cross, Miss Ellen Roland, Miss Margaret McCormick, Miss Louisa Guibert, and Mrs. John Brown, all members of the choir. A few others contributed to the fund. Enough money was obtained to go on with the work without delay. A vault was built back of the church, and in it were placed the remains of the clergymen,—Rev. Matthew Carr, D. D., who died Sep-

* The newspapers place the date of his death as May 15. This is shown to be a mistake by the diary of Mrs. Mary Lloyd, a lady who was an earnest member of St. Augustine's congregation. She says he died “twelve minutes before midnight of May 14.”

tember 29, 1820; Rev. Philip Lariscy, who died April 6, 1824; and Rev. Michael Hurley, who died May 14, 1837. Since that time other clergymen have been interred in the vault. In 1869 the marble coping, iron railing, and inscriptions of the names of persons deposited in the vault were finished.

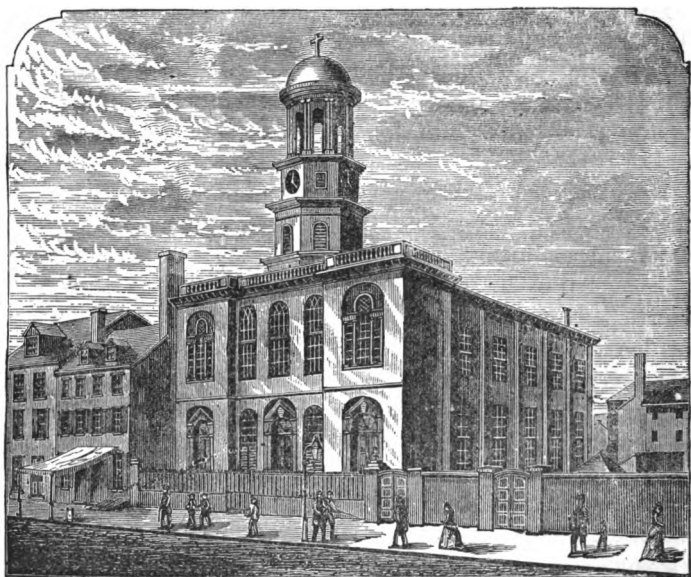
In reference to the personal appearance of Dr. Hurley, there are some differences of description among those who knew him in his lifetime, which are scarcely reconcilable. His sister, Mrs. Mary Cross, says "he was tall, stout, large limbed, and of full face—a very fine, dignified man, of pleasing features and kind expression; a man of culture, eloquent and courtly; though brusque on some occasions, yet he was exceedingly generous—giving away everything he had; and very hospitable, always having some friend or other at table; while very abstemious himself, he loved to give others whatever good cheer was in his power. Father Jordan ("Sketch of St. Joseph's Church") says of Hurley that "he was not eloquent" and "was brusque and unpolished * * * He instructed by his works, and preached most eloquently by his actions * * * Whenever there was a scandal to be corrected in either of the parishes of St. Joseph or St. Augustine, Father Hurley was to be found. He did not believe in wearing kid gloves while scouring the ink. His speech on such occasions was loud and caustic."

A gentleman who was brought up under the shadow of St. Joseph's, over fifty years ago, writes: "Father Hurley was about five feet ten inches in height, large boned and muscular, weighing about 200 pounds. His complexion was florid, his voice was clear, strong and musical, and gave satisfaction during his high Masses to all. He was a holy and amiable man, and was the leading priest of Philadelphia."

Two portraits of Dr. Hurley are still in existence, painted for his father and for his brother Thomas. Both are by Sully. The first now belongs to the Taney family, of Maryland. It is of half figure size, and represents Dr. Hurley in surplice and stole. The second belongs to his half sister, Mrs. Mary Cross, of this city. It is of the same size, and portrayed him in black soutane.

Perhaps it was a happy thing, in consideration of Dr. Hurley's devoted service at St. Augustine's, that he did not live long enough to suffer the pain which he would have felt could he have

witnessed the scene of desecration and destruction a few years after his death which happened to the church he had loved so much. He could not have anticipated that in the city of his childhood and manhood, inhabited, as he knew, by a population subject to many creeds, but moving harmoniously together, the spirit of religious animosity could attain such strength that it dared to apply the incendiary torch to God's Holy Temple. Yet all this happened within seven years after his death. The church



ST. AUGUSTINE'S CHURCH BEFORE ITS DESTRUCTION IN 1844.

of St. Michael and the seminary on Second near Master were first burned. On the same night, May 8th, 1844, the church of St. Augustine was attacked, and was soon destroyed by the mob.

Amidst all this riot and desolation, the remains of Dr. Hurley lay quiet in the vault adjoining the church and residence, which were totally destroyed. If on that dreadful occasion his spirit could have looked down the next day on the scene which he had loved so well, there would have appeared to his vision, as it did to the eyes of living persons who looked upon the evidence of destruction, on the blackened walls of the chancel above the high

altar, the inscription appearing as fresh and unsoiled as when it was first painted, the startling words, and such as they now appeared to be, "THE LORD SEETH."

Dr. Hurley, as one of the Brethren of the Order of Hermits of St. Augustine, by his last will devised all his property to the Rev. John Hughes, pastor of St. John's church, and the Rev. Nicholas O'Donnell, O. S. A., "my coadjutor in the ministry." He also forbade "any one claiming kindred in any degree" from having anything. The witnesses to his will were the Rev. Terence J. Donahoe, pastor of St. Michael's, and Dr. Bernard McNeil. The executors were Messrs. Hughes and O'Donnell.*

With the death of Dr. Hurley the task of the writer properly ceases; but as considerable material has been collected illustrating the subsequent history of St. Augustine's church, up to the present time, it is thought proper to add it in the shape of a sketch in this place.

On the death of Dr. Hurley, the pastorship of St. Augustine's remained in charge of the Rev. Nicholas O'Donnell, O. S. A., who served from 1837 to 1839. He was succeeded by the Very Rev. Patrick Eugene Moriarty, D. D., O. S. A., who remained from 1839 to 1844. Dr. Moriarty was exceedingly popular as an ecclesiastic and orator. He was the foremost clergyman of the Roman Catholic Church in Philadelphia at that time. He was not only noted for his attention to his pastoral duties, but shone in a sphere outside of the Church. He was ready to speak on all public occasions; he was a noted orator on behalf of the Irish cause when, then as now, it was in agitation amongst sons of the Green Isle and American citizens. Public lectures on literary and historical subjects were then much in vogue. They were encouraged by the highest and most intelligent class of citizens and ran through courses of twelve or sixteen weekly lectures. The brightest scholars, the most eminent speakers of the legal and medical professions, with divines of various denominations, par-

*The devise to Father Hughes vested him, in connection with Father O'Donnell, of the Order of Hermits of St. Augustine, with the title in the church, and made it necessary for Father Hughes, who was in 1844 Bishop of New York, to join in the suit subsequently brought against the county of Philadelphia, for the recovery of damages for the destruction of St. Augustine's church during the riots of 1844.

participated on such occasions, under the auspices of the Athenian Institute and Mercantile Library Company. Dr. Moriarty was usually to be found as a speaker in each annual course. His topics were either historical or philosophical, and usually chosen with such good taste that they were attractive to all classes of hearers. Dr. Moriarty was pastor at the time the church was burned, but he was soon afterward transferred to another field of usefulness. He was succeeded in 1844 by the Rev. John Possidius O'Dwyer, O. S. A., upon whose shoulders fell the hard task of keeping the congregation together and endeavoring to rebuild the despoiled edifice.

After the church of St. Augustine was burned the clergy were dispersed and the congregation worshipped at St. Joseph's in the afternoon of Sundays until some means were taken to assemble them together again. The pastors and congregation consulted as to what was best to be done. The loss was heavy, and the Brothers of St. Augustine were without the means to rebuild the church immediately. The first measure was to erect some kind of building in which they could assemble. This was done by the building of a chapel, using the bricks and material, that were suitable for building, from the ruins of the old church. The chapel was dedicated to Our Lady of Consolation and stood back of the graveyard on the north side of the church, extending to Crown street. The architect was P. A. Topinard. The chapel was dedicated on Sunday, October 27th, 1844. The sermon was delivered by the Rev. Dr. Ryder, of Georgetown College.

There was a considerable delay in the suit to recover damages for the destruction of the church which was brought against the County of Philadelphia by the Revs. Nicholas and James O'Donnell, O.S.A., and Rt. Rev. John Hughes. In January, 1846, the County Commissioners, who were at that time members of the Native American party, petitioned the Supreme Court for a writ of *quo warranto* to be issued against Messrs. O'Donnell and Hughes, demanding to know by what authority they claimed to exercise the franchise of a corporation as Brothers of the Order of Hermits of St. Augustine. The petition declared there was no such corporation, that the records of the Acts of Assembly

passed by the Legislature had been searched, and that no such law was in existence.*

The petition also advanced the ordinary political argument of the day, that if there was such a corporation it was composed of foreign ecclesiastics who owed allegiance to the Pope of Rome, which allegiance was averred to be more binding upon them than the laws of the United States or of Pennsylvania.

There was much delay about the decision of this question. The machinery which the law sometimes uses to delay and defeat justice was abundantly resorted to. There were motions of various kinds affecting the proceedings. Upon each, when made, there was necessity of argument and delay. One of the notable occurrences connected with the affair was that in 1846, when the first skirmish occurred before the Supreme Court on a preliminary matter, Peter A. Browne, the solicitor for the County Commissioners, who had instituted the proceedings, appeared to argue the question, while Horn R. Kneass, who had been elected by the County Commissioners after Browne,—there being at that time a majority of Democrats in the Board of Commissioners,—appeared and informed the court that he had received no authority to go on with the case. Browne claimed under his former authority, and proceeded to argue the question which he himself had raised. The cause came on finally to be argued in the spring of 1847. The court heard argument upon six issues of law, which involved what might be denominated the religious questions raised about the authority of the Pope and the rights of the clergymen to exercise the functions of American citizenship. These were all disposed of by decisions in favor of the defendants. There remained three issues of fact to be determined by the jury. The cause was called before the Supreme Court at *Nisi Prius* on November 22, 1847. By that time the County Commissioners had been entirely reorganized politically, and they had ordered their solicitor to discontinue the proceeding. Consequently he entered a formal

*It is the fact that the printed copies of the Laws of Pennsylvania passed in 1804, commonly called the Pamphlet Laws, do not contain any act chartering the Order of Hermits of St. Augustine. Yet it is also the fact that in the Act of Assembly of June, 1832, which is entitled a Supplement to the Act of 1804, the latter is expressly referred to and some of its provisions quoted.

withdrawal on record. The counsel for the church, who had been put to great inconvenience and delay in the recovery of a just claim, were not disposed to submit to such a policy. They demanded a trial upon the issues framed. The court decided that the county had no right to discontinue a proceeding on *quo warranto*, which was a prerogative writ of the commonwealth. The counsel for the church—Messrs. William A. Stokes, William Morris Meredith, and Henry J. Williams—pressed for trial, and the right was awarded them. The issues were these :

1. That there had never been such a corporation.
2. That the succession of corporators had not been regularly kept up.
3. That the charter was forfeited by the corporation holding more real estate than the charter allowed.

Upon all these issues the verdict was given for the defendant. Two days afterward the long delayed suit for damages came up for trial.

The claim which was made on behalf of the church for damages was as follows :

Library of 3000 volumes, collected by the Rev. Drs.		
Carr and Hurley, Fathers Staunton, Kyle and		
James O'Donnell *		\$13,000
Damage to church furniture		\$5,370 87
“ “	Rev. John P. O'Dwyer's effects	9,225 00
“ “	James O'Donnell's effects	6,916 75
“ “	Thomas Kyle's effects	570 00
“ “	Francis Ashe's effects, }	150 00
“ “	William Harnett's, “ }	
“ “	Four servants' “	170 00
“ “	Six Trombones	300 00
“ “	House Furniture.	3,650 07
Total		\$39,372 69
Damages to buildings		44,255 06
Total amount to buildings and personal property . .		83,627 75

* The library was one of the most valuable theological collections in the country. It contained the complete works of the Fathers from the third century down. There were over five hundred Bibles, one of them printed in 1480. Another was in forty volumes and written in six languages. The complete works of Luther were in it, and Protestant, Catholic and Infidel works. Some of these were rescued from the flames, but the greater portion were destroyed.

A verdict was given in favor of the church in the Court of *Nisi Prius* on November 29th of that year for \$47,433.87.

There was a stubborn opposition to the claim on behalf of the County. It was asserted that the amount of damages was far less than the claim, and that there was exaggeration in all the items. Perhaps there might have been political or religious prejudice also. The amount of the verdict was peculiar, and shows that there must have been some attempt among the jury to average the various amounts which the individual members of that body were willing to give.

St. Michael's church, the case of which was tried on December 8th, made out much better. They claimed \$19,391 for the destruction of the church, \$4,066.55 for the destruction of the parsonage, and \$61.73 for the destruction of church furniture, making a total of \$29,631.07. The jury gave a verdict in favor of the church for \$27,090.02. St. Michael's also recovered, in 1844, a verdict for the value of the seminary and school house on Second street, destroyed by the mob, of \$6,468.98.

Before this verdict was secured the congregation of St. Augustine's found itself very much crowded in the little chapel, and efforts were made to rebuild the church. The corner-stone was laid by Bishop Kenrick and several other clergymen on May 23d, 1847. The sermon was to have been delivered on the occasion by Rev. Dr. Ryder, S.J. That part of the ceremony, in consequence of stormy weather, was postponed until the next day. The collections on laying the corner-stone were \$1,050, which, together with contributions already obtained, amounted to \$10,000.

The details of the building are thus described: "It is of brick, 61 feet wide by 152 feet in depth, an addition of 26 feet to the length of the old church. A tower in front extends 8 feet beyond the line of the old front. The sanctuary in the rear extends 18 feet from the line of the former rear wall. The architecture is of the Roman Palladian school. The front consists of a tower 200 feet high to the summit of the *dome*, flanked on each side* by niches at the angles of the walls and projections, strengthened, protected and ornamented by granite quooin stones of alternate

*This part of the design was not carried out. The tower is only about 165 feet from the ground to the cross.

lengths. The tower is in four grand divisions: The lower one occupies the whole height of the main story of the church; the second is a square ornamented with windows, stone dressing, etc.; the third is of octagonal form, the bases of which will exhibit clock dial faces on the four cardinal points, decorated with Attic wreaths. The order of this story is Ionic, the four sides are to be pierced with circular-headed openings and the angles to be decorated with statues of the Evangelists elevated on pedestals. The fourth story is circular, resting on an octagonal base, and decorated with eight Corinthian pillars supported on an enriched entablature. The sides towards the cardinal points are pierced with semi-circular openings, and the other sides are embellished with niches and panels. The whole is surmounted by a domical panelled roof, above which on an ornamental base is planted the cross. The sanctuary in the west end of the building is in a rectangular recess of 18 by 25 feet, ornamented by Corinthian columns, the whole representing a triumphal-arch. "The architect was Napoleon le Brun. The church was so far finished that it was opened on Christmas Day, 1847, when Mass was sung for the first time by Bishop Kenrick, assisted by the Reverend Messrs. Hartnett, Mullen, Meagher and O'Dwyer. It was consecrated, being free of debt, on Sunday, November 5th, 1848, by Bishop Kenrick. The sermon on this occasion was delivered by Bishop John Hughes, of New York. Father O'Dwyer died soon after the new church was built, May 24th, 1850. The Very Rev. P. E. Moriarty, D.D., returned from Ireland to the church, and served until 1855. The Rev. Patrick Augustine Stanton succeeded him."

The Rev. Mark Crane became pastor in 1862. He died January 19th, 1871, aged 39 years. His successor was Rev. Peter Crane, who is still in the service of the church. Since the erection of the new edifice the history of the congregation has been unmarked by any unusual event. The services have been administered attentively and faithfully, and the efforts of the clergymen have been justly valued by the congregation. The communicants have been steady in the discharge of their religious duties, obedient to pastoral admonitions and liberal in contributing for good purposes whenever occasion might arise.

ADDENDA.

I.

LIST OF PASTORS, ASSISTANTS AND VISITING CLERGYMEN WHO OFFICIATED AT ST. AUGUSTINE'S CHURCH, INCOR- PORATORS OF THE CHURCH, AUGUSTINIAN MISSIONS, 1778-1841.

[Tables furnished by REV. THOMAS C. MIDDLETON, O. S. A.]

LIST OF PASTORS OF ST. AUGUSTINE'S CHURCH, PHILADELPHIA, WITH THE YEARS OF THEIR PASTORATE, 1801-1886.

(1) Matthew Carr, D.D., O.S.A., 1801-1820; (2) Michael Hurley, D.D., O.S.A., 1820-37; (3) Nicholas O'Donnell, O.S.A., 1837-39; (4) Patrick Eugene Moriarty, D.D., O.S.A., 1839-44; (5) John Possidius O'Dwyer, O.S.A., 1844-50; (6) Patrick Eugene Moriarty, D.D., O.S.A., 1850-55; (7) Patrick Augustine Stanton, O.S.A., 1855-62; (8) Mark Crane, O.S.A., 1862-71; (9) Peter Crane, O.S.A., 1871-86.

LIST OF ASSISTANTS AND VISITING CLERGYMEN AT ST. AUGUSTINE'S CHURCH, PHILADELPHIA, FROM 1801 TO 1850 (WITH THE NAMES OF THOSE WHO WERE NOT AUGUSTINIANS IN BRACKETS), AS RECORDED IN THE PARISH REGISTERS.

- 1801. George Staunton, [Raphael Fitzpatrick, secular].
- 1802. G. Staunton, Philip Stafford.
- 1803. G. Staunton, P. Stafford, John Rosseter, Michael Hurley, [Thomas Flynn, Trappist monk].
- 1804. P. Stafford, M. Hurley, [T. Flynn].
- 1805. M. Hurley.
- 1806. [Peter Helbron (or Heilbron), secular; Matthew O'Brien, ditto; Balthassar Torelli, ditto].
- 1807. M. Hurley, [B. Torelli, secular; Peter Babade, a Sulpitian; Michael Lacy, secular].
- 1808. M. Hurley, [P. Babade, P. Helbron].
- 1809. M. Hurley, [Matthew Hérard, secular].
- 1810. M. Hurley.
- 1811. M. Hurley, [Patrick Kenny, secular; Michael Byrne, ditto].
- 1812. M. Hurley, [P. Kenny, M. Byrne, Michael Egan, a Franciscan, and Bishop of Philadelphia].
- 1813. M. Hurley, [M. Egan, Franciscan; James Harold, a Dominican].
- 1814. M. Hurley.

- 1815. M. Hurley.
- 1816. M. Hurley, [Terence McGirr, secular].
- 1817. M. Hurley, P. Stafford.
- 1818. M. Hurley, [T. McGirr, John Egan, secular].
- 1819. M. Hurley, [T. McGirr, P. Rosetti, secular].
- 1820. M. Hurley, [P. Babade, T. McGirr].
- 1821. [P. Rosetti, George Sheufelter, secular; Henry Doyle, ditto; John Tuomy, ditto; Thomas Heyden, ditto].
- 1822. Philip Lariscy, [T. Heyden, secular; William Vincent Harold, Dominican].
- 1823. P. Lariscy, [T. Heyden, secular; John Walsh, ditto; John Fitzpatrick, ditto; Samuel Sutherland Cooper, ditto].
- 1824. P. Lariscy, [James Smith, secular].
- 1825. [J. Smith].
- 1826. [S. S. Cooper, secular; J. Smith, ditto; J. Fitzpatrick, ditto].
- 1827. [M. Egan, Franciscan; J. Smith, secular; Michael Curran, ditto; John Larkin, ditto; John Reilly, ditto; Edward F. Mayne, ditto].
- 1828. William C. O'Donnell, Nicholas O'Donnell, [E. F. Mayne, secular; George Aloysius Carrell, ditto (afterwards Bishop of Covington); Thomas Butler, ditto; Michael Whelan or Wheler, ditto].
- 1829. W. C. O'Donnell, N. O'Donnell, [M. Curran, secular; Vincent Heuberger, ditto].
- 1830. W. C. O'Donnell, N. O'Donnell, [G. A. Carrell, secular; M. Curran, ditto; Wm. Joseph Clancey, ditto (afterwards Coadjutor of Bishop England, of Charleston); John Hughes, ditto (afterwards Bishop of New York)].
- 1831. W. C. O'Donnell, N. O'Donnell, [Thomas Gegan, secular].
- 1832. N. O'Donnell, [T. Gegan, secular; E. F. Mayne, ditto; G. A. Carrell, ditto; E. V. Burke, ditto; Francis Patrick Kenrick, ditto (Bishop of Philadelphia); Bernard O'Cavanaugh, ditto; M. Whelan, or Wheler, ditto].
- 1833. N. O'Donnell, [G. A. Carrell, secular; Terence J. Donaghoe, ditto; Patrick Michael Costelloe, ditto].
- 1834. N. O'Donnell, [T. J. Donaghoe, secular].
- 1835. N. O'Donnell, [T. J. Donaghoe, secular].
- 1836. N. O'Donnell.
- 1837. N. O'Donnell, [Edward J. Sourin, secular (afterwards Jesuit); John O'Reilly, ditto].
- 1838. James O'Donnell, Thomas Kyle, [J. O'Reilly, secular; Stephen Chartier, ditto].
- 1839. J. O'Donnell, T. Kyle, Patrick Eugene Moriarty, [Francis Baker Jamison, secular].
- 1840. T. Kyle, John Possidius O'Dwyer, [F. B. Jamison, secular; P. P. Kroes, ditto].
- 1841. T. Kyle, J. P. O'Dwyer.

- 1842. T. Kyle, J. P. O'Dwyer.
- 1843. T. Kyle, J. P. O'Dwyer, Francis Ashe.
- 1844. T. Kyle, J. P. O'Dwyer, F. Ashe, J. O'Donnell, William Hartnett.
- 1845. F. Ashe, J. O'Donnell, W. Hartnett.
- 1846. F. Ashe, J. O'Donnell, W. Hartnett, George Augustus Meagher.
- 1847. F. Ashe, J. O'Donnell, W. Hartnett, G. A. Meagher, T. Kyle.
- 1848. F. Ashe, J. O'Donnell, W. Hartnett, G. A. Meagher, Michael Francis Gallagher, Edward Michael Mullen, Patrick Augustine Stanton.
- 1849. P. A. Stanton, G. A. Meagher, E. M. Mullen, M. F. Gallagher, W. Hartnett.
- 1850. P. A. Stanton, G. A. Meagher, W. Hartnett, E. M. Mullen, P. E. Moriarty, M. F. Gallagher.

NOTE.—The names given on the previous pages of the officiating clergymen include many who were not assistants, *i. e.*, regularly appointed assistants of the pastor ; they were merely friends, or visitors, who, “dropping in” now and then, were requested to officiate.

LIST OF INCORPORATORS OR TRUSTEES OF ST. AUGUSTINE'S CHURCH,
UNDER THE NAME AND TITLE OF *Brothers of the Order of*
Hermits of St. Augustine, WITH THE YEAR OF
THEIR ELECTION.

- 1804. First Incorporators—Rev. Dr. Carr, O.S.A., President ; Rev. John Rosseter, O.S.A., of St. Mary's church, Fourth Street ; Rev. Michael Hurley, O.S.A., Secretary ; Rev. Demetrius Prince Gallitzin, *alias* Augustus Smith, secular, of Westmoreland county ; and Rev. Louis de Barth, secular.
- 1807. Rev. Michael Egan, O.S.F., of St. Mary's Church, Fourth Street.
- 1812, November 14. Rev. Patrick Kenny, secular, of Coffee Run, Delaware, *vice* Rosseter, deceased.
- 1820, March 25. Rev. John B. Holland, secular, of Lancaster, Pa.
- 1837, May 18. Revs. James O'Donnell, O.S.A., William Hartnett, O.S.A. and Nicholas O'Donnell, O.S.A.

LIST OF MISSIONS FOUNDED OR ATTENDED BY AUGUSTINIANS FROM
1778 TO 1841.

In MAINE, the *Passamaquoddy Indians*, near Machias, visited by Rev. H. de la Motte in 1779.

In NEW YORK, *New York City*, visited by Rev. H. de la Motte in 1778; *Staten Island*, visited by Rev. Philip Lariscy about 1821; *Newburg-on-the-Hudson*, visited by the same at the same time; *Binghampton*, in

Broome county, first visited by Rev. Dr. Michael Hurley in 1834; *Salina* (now Syracuse), visited by Rev. James O'Donnell in 1837; *Brooklyn*, St. Paul's church, attended by Revs. Nicholas and James O'Donnell in 1837; *Long Island*, missions as far east as Montauk, visited by Rev. James O'Donnell in 1839; *Williamsburg*, St. Mary's church, founded by Rev. James O'Donnell in 1841; *Albany*, visited by a "Dr. Stafford" at the beginning of the century, maybe Rev. Philip Stafford.

In PENNSYLVANIA, *Philadelphia*, St. Augustine's church, founded by Rev. Dr. Matthew Carr in 1795; *Westchester*, attended by Rev. John Rosseter in 1794, who resided there; *Lancaster*, visited by the same in 1800; *Lamberton*, visited by Rev. Philip Stafford in 1804; *Conewago*, in Adams county, visited by Rev. Dr. Carr in 1807; *Villanova* (then Belair), visited by several of the Fathers of St. Augustine's, probably as early as 1805; *Haverford*, St. Denis', founded by Denis Kelly in 1822, and blessed by Rev. Dr. Michael Hurley in 1825; *Silver Lake*, in Susquehanna county, visited by the same in 1834; *Frankford*, *Darby*, *Bustleton*, and *Germantown*, visited by the Fathers of St. Augustine's; *Norristown*, visited by the same in 1837; "*Poor House*," visited by the same in 1839.

In DELAWARE, *Coffee Run*, visited by Rev. John Rosseter about 1788; *Wilmington*, visited by the same and Rev. Dr. Matthew Carr in 1800.

In NEW JERSEY, *Cape May Island*, visited by Rev. Michael Hurley about 1803; *Trenton*, visited by Rev. Dr. Matthew Carr in 1805; *Paterson*, first visited by Rev. Philip Lariscy about 1821.

In MASSACHUSETTS, *Boston*, Church of St. Augustine, founded by Rev. Philip Lariscy in 1818; *New Bedford*, attended first by the same in 1820.

In MARYLAND, *Bohemia Manor*, in Cecil county, visited by Rev. George Staunton in 1801; *St. Thomas' Manor*, visited by Rev. John Rosseter in 1812.

In GEORGIA, *Augusta*, attended by Rev. Robert Browne in 1808.

In SOUTH CAROLINA, *Charleston*, attended by the same about 1815.

In NEWFOUNDLAND, *St. John's*, attended by Rev. Philip Lariscy and Rev. Timothy Brown about 1816.

II

ST. AUGUSTINE'S ACADEMY, CROWN STREET, PHILADELPHIA, FOUNDED IN 1811.

[The following memoranda have been gathered from a Circular or Prospectus of the Academy, and the account books of the same. Here follows a copy of the Circular.]

ST. AUGUSTINE'S ACADEMY.

The flourishing and widely extended commerce of the United States of America with all civilized nations of the earth, but particularly with the Spanish Territories of the Old and New World, no longer allows an acquaintance with the language, manners and customs of Federal America to be a matter of indifference to any enlightened commercial country. The United States, already become, by their brilliant advancement in the liberal arts and sciences, the illustrious rivals of the most polished nations, challenge their esteem and must excite the desire of a liberal intercourse. Hence, with great satisfaction, we already find in almost every part of the Confederation, the polite languages, and especially the Spanish, cultivated with the greatest zeal and success. Emboldened by these auspicious evidences of intellectual ardor for improvement, the Superior-General and Brethren of the Order of St. Augustine, in the city of Philadelphia, assisted by professors of distinguished abilities, under the cordial approbation and patronage of the Right Reverend Michael Egan, Bishop of Pennsylvania, etc., present their literary and ecclesiastical Institution to the favor and encouragement of the lovers of polite literature in every part of the Spanish Territories. In this plan they wish to combine all the advantages of classical science with enlightened instruction in our Holy Faith, and the practical observance of its religious duties.

Their System and Terms comprise the following:

Boarding and education per annum.....	\$220 00
Washing and mending.....	24 00
Paper, pens and ink.....	6 00
	<hr/>
	\$250 00

Payable quarterly in advance.

Letters addressed to the Rev. Dr. Carr, Superior-General of St. Augustine's, Philadelphia, shall be treated with due attention.

[The above circular is printed in two columns in Spanish and in English on one side of a folio (10 inches by 7½ inches), evidently torn from some book or pamphlet.

At St. Augustine's church is still preserved an old vellum register of

those who held pews or sittings in the church during the early part of the present century. In this register were kept also the accounts of the Academy with the students in the same. From these it appears (1) that the Academy opened December 9, 1811, and closed June 19, 1815; (2) that thirty-nine (39) students in all were taken; (3) that these studied Latin, Greek, French, Spanish, book-keeping, mathematics, etc.; (4) that the charges for tuition per quarter were from \$12.00 to \$16.00; and (5) that a certain — Patterson, writing-master, was paid the sum of \$116.00 for six months and two weeks instruction.

The names of the students are given as entered in the register referred to above.]

LIST OF STUDENTS IN ST. AUGUSTINE'S ACADEMY, CROWN STREET,
PHILADELPHIA, FROM DECEMBER 9, 1811, TO JUNE 19, 1815.

- | | |
|-----------------------|--------------------------|
| 1. Bedford, James. | 21. Jordan, Francis. |
| 2. Berton, Augustus. | 22. Keasely, John. |
| 3. Blackwell, Rom. | 23. Keefe, Michael. |
| 4. Blane, William. | 24. Ladoveze, ———. |
| 5. Blaney, Willis. | 25. Leib, George. |
| 6. Cauffmann, Robert. | 26. Linehan, Dennis. |
| 7. Coleman, John. | 27. Lyons, Matthew. |
| 8. Connery, Michael. | 28. McQuaid, John. |
| 9. Cox, Edward. | 29. O'Conway, Columbkil. |
| 10. Coxe, Theodore. | 30. Pennington, Edward. |
| 11. Desauque, Louis. | 31. Pennington, William. |
| 12. Desmond, Daniel. | 32. Sartori, Charles. |
| 13. Desmond, James. | 33. Schneiller, Joseph. |
| 14. Donath, Joseph. | 34. Scravendyke, James. |
| 15. Doran, Joseph. | 35. Sneller, Joseph. |
| 16. Dunn, Edward. | 36. Taggart, Gerald. |
| 17. Hope, Thomas. | 37. Thackara, William. |
| 18. Hurley, John. | 38. Trenor, John. |
| 19. Hurley, Joseph. | 39. Waltman, Samuel. |
| 20. Hurley, Robert. | |

Report of Committee on Prize Essay.

We the undersigned Committee on Essay report that we have thoroughly examined the several papers submitted to us and have been well satisfied with them. The merits of these papers were so nearly equal that we found some difficulty in deciding, but we finally selected the work of Mrs. Vogel as the best, Miss Ducie being second. The facts are as follows :

The competitors for the medal were :

Mrs. Ettie M. Vogel, Post Graduate, Boerne, Texas.
Miss Lorena Marie Ducie, Ursuline Academy, Galveston.
“ Florence de Zavala, Post Graduate, Shevano, Texas.
“ Mamie J. Lyons, Academy Graduating Class.
“ Olivia M. Tuttle de Willrich, Post Graduate, Flatonia, Texas.
“ Clara M. Pritchard, Academy Graduating Class.
“ Lou. M. Schwartz, Academy Sub-Graduating Class.

We have found the result of the examination to be :

Medal : Mrs. Ettie M. Vogel.

Next in merit : Miss Lorena Marie Ducie, and Miss Florence de Zavala, *ex æquo*.

Meritorious : Misses Mamie J. Lyons, Olivia M. Tuttle de Willrich, Clara M. Pritchard, Lou. M. Schwartz.

BERNARD DOUREDURE,	MARTIN I. J. GRIFFIN,
ATLEE DOUREDURE,	FRANCIS X. REUSS,
CHAS. H. A. ESLING, Esq.,	J. CARROLL MCCAFFREY, Esq.,

Committee.

THE AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA.

TO ALL WHOM IT MAY CONCERN, GREETING :

Whereas, This Society, in its desire to foster a love for Catholic History, has offered for competition, by the pupils of the Academy under the charge of the Ursuline Nuns of Galveston, Texas, a Silver Medal donated for this purpose by the Corresponding Secretary and Librarian, Mr. Francis X. Reuss, of Philadelphia, to be awarded to the one submitting the best historical paper on the subject proposed by the donor of the medal, namely, “The Ursuline Nuns in America;” and *whereas*, the Committee named by the Society to examine the papers submitted has reported that the one signed by Mrs. Ettie M. Vogel is the most deserving for accuracy of statement, conciseness and literary expression ; *therefore*, the Society has resolved that the medal be awarded to her.



Attest: FRANCIS T. FUREY, *Rec. Secretary.*

Philadelphia, June 10, 1886.

The Ursuline Nuns in America.

[Written for the AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA by Mrs.
ETTIE MADELINE VOGEL, of Boerne, Texas.]

IN response to the honor conferred by the gentlemen of the American Catholic Historical Society of Philadelphia upon our worthy and beloved Alma Mater, I enroll myself among the ladies who will take up the pleasant task assigned; and, whilst I cannot hope to either interest or instruct as perhaps others will do, I will observe that brevity which is said to be the "soul of wit" and the priceless jewel of poor essays.

The Ursuline Order of Nuns is devoted exclusively to the education of youth, and as such possesses, above all other religious women, untold of power for good or evil; and what a source of pride, then, should it be to all true lovers of the human race to point to the present work and past history of this noble sisterhood!

The Order was founded by Angela Merici, at Brescia, in Italy, and so called from St. Ursula, under whose protection it was placed. The saintly foundress was born at Desanzano, near Lake Garda, in Italy, in 1474. From her tenderest years she was noted for her exalted piety and the many manifestations of Divine favor revealed in her behalf. In 1495, under Divine inspiration, she established the BASIS of the Institute of St. Angela, an order of virgins till then unknown in the Church. The company, composed of twelve members, was solemnly inaugurated November 25, 1535; confirmed by Pope Paul III. June 4, 1544; and erected into a monastic order by brief from Paul V. June 13, 1612. In 1546 the religious dress or habit was adopted, which, with some minor modifications, has been worn to the present day.

From Italy, which now possesses thirty houses, the Order was carried, in 1594, by Mother Bermond, into France; thence it ex-

tended into Belgium, which country counts at this date thirty-three houses; Germany, 28; Austria, 22; Great Britain, 10; Holland, 10; Poland, several; East Indies, 3; West Indies, 2; Grecian Archipelago, 3; British Guiana, 1; Australia, 1. In France, where now one hundred and fifty communities flourish, there were at the time of the revolution, in 1792, upwards of three hundred houses of the Order.

The Ursulines are cloistered. The Order has never been subject to provincial governors or superiors, except in Italy whilst it was still in congregational form.

All Ursulines agree in the essentials of the original institute, but owing to local necessities may differ in minor points of the constitutions. The Order follows the rule of St. Augustine, according to brief by Pope Pius V.

FOUNDATION IN AMERICA.

Whilst we praise the self-forgetful heroism of all those mighty apostles whom the Church has commanded to go forth in every age since the days of the inspired fishermen, let us not overlook the Ursulines. These heroic apostles have gone forth to strange and oftentimes inhospitable shores by dozens and scores—high-bred, delicate women, hiding their personality under the simple dress of their Order, casting aside the names that would recall their rank in the world, unencouraged in their beneficence by blazoned paragraphs, and unrewarded save by the sweet consciousness of duty done—these noble women, risking their lives when need be, or devoting themselves to the evangelical ministry within the peaceful seclusion of cloister walls, present a fine contrast to some of the world's noisy theorists, and compare favorably with any of the distinguished known philanthropists. To France belongs the honor of having sent out, toward the middle of the seventeenth century, the first company of these missionaries across the seas, to labor for the salvation of the Indians in the wilds of newly discovered America.

CANADA, 1639.

The Ursulines of Quebec, founded exclusively for the religious instruction and education of young persons, have the oldest establishment of the kind in North America.

They owe their establishment in Canada to the piety and generous devotedness of a noble widow of Normandy, the celebrated Mme. de la Peltrie.

The name of their first superior, Mother Marie Guyart de l'Incarnation, a widow, and afterwards a nun of Tours, is held in veneration in this country. She was a woman distinguished by a rare and highly cultivated intelligence, but more so by her remarkable virtue. The introduction of the cause of her beatification into the Court of Rome has shed a new light on one of the purest glories of both old and new France.

Linked to these two revered names are Mother Marie de Torche (in religion St. Joseph), and Mother M. de Flécelles, (in religion St. Athanasius), the former from Tours, the latter from Paris. By their zeal these holy religious vied with their foundresses in the work of civilization and charity. Quebec had been founded by French Catholics under Champlain in 1608. In 1639, just 31 years later, this little company of Ursulines landed, and prostrating themselves upon the new soil, invoked God's blessing upon their future labors. These were *the first nuns* to set foot upon America's soil.

During the life-time of the venerable Mother of the Incarnation, eleven nuns from France joined the community in America. Toward the close of the seventeenth century the community was composed principally of subjects of Canadian origin, and belonging to the best families of New France.

Founded while the whole of North America was yet uncivilized, these Ursulines have, necessarily, since greatly modified their system of education.

During the first half century they were obliged to not only instruct the Indian children in four different languages, but also to catechise a great number of the parents. At the same time they educated young girls of French families, and prepared them to take the lead in the society of the young colony. This continued until the Indians gradually withdrew altogether.

The period following was exclusively French; in 1681, therefore, the Ursulines of Quebec adopted the regulations of the first houses of their Order in Europe. Already at Quebec a college under the direction of the Jesuit Fathers gave diplomas and degrees to its pupils, and the Seminary of Foreign Missions,

founded by Bishop Montmorency-Laval, prepared young ecclesiastics for their heavy labors in the new country. Such was the ardor religion evinced for the good organization of America. France did her part by choosing the colonists for Canada, while the local government instituted wise laws calculated to uphold these generous views :

In the second century of their existence, the Ursulines of Quebec found themselves confronted with needs of another kind. The conquest of the country by England, in 1759, opened to their zeal a new field of labor by bringing in a population of strangers in religion, customs and language. The Ursulines understood the mission that devolved upon them with the arrival of the conquerors, and prepared themselves for it. On their side, the new masters of the country evinced great esteem for the community, and confided their children to its care. In this way have English names multiplied in the convent records, and to-day those of English speaking nationalities form a considerable part of the population of the cloister, although the prevailing element is French among both nuns and pupils.

The work of the Ursulines of Quebec was interrupted at three different times, in 1650 and in 1686, when the monastery was completely destroyed by fire, and the third time at the capitulation of Quebec, in 1759.

Through the encouragement of their ecclesiastical superiors, and particularly the assistance afforded by the rev. gentlemen of the Seminary of Quebec and well-known lay authorities, the Ursulines of Quebec have been enabled to revise their course of study to meet the advanced requirements of each successive period, until to-day their curriculum embraces all the higher branches and sciences taught in the leading female colleges of England and America. This institution is, no doubt, a very favorable example, yet is a representative of all the leading Ursuline schools in America. Their buildings, twelve in number, are four stories in height, and present a front 1324 feet in length. These spacious buildings allow separate rooms and classes for the pupils of each department, boarders, normal students and day scholars, as well as the pupils of the different grades. No insignificant feature of their system is the education of the pupils with reference to their varied future pursuits in life. Thus specialists are

engaged to teach the sciences, language, book-keeping and other industrial branches, music, penmanship, etc. Their pupils number—boarders, 375 ; half boarders, 130, who pursue the same courses, of study as boarders, music excepted ; normal students, (boarders having professors named by the government), 62 ; day scholars (gratis), with whom the normals are exercised in teaching, 350.

The community numbers eighty-eight religious, of whom nine are novices, three postulants, and twenty-six lay Sisters, the last named employed in manual labor.

In 1863 the Ursulines of Quebec issued their "History" of their own Order in the Provinces (in the French language). Their other work, "Glimpses of the Monastery," appeared later. We may well call the former of these works a magnificent History of Canada.

In 1697 the Ursulines of Quebec founded the Ursulines of Three Rivers, Canada, which soon became a "mother house," and even sent religious to other convents of the Order in America. The Ursulines of Three Rivers are the only known religious of their Order who conduct a hospital. The community in this work carries out a primitive idea of the institute, inasmuch as St. Angela undertook the care of the needy and distressed as a branch of her main work.

These Ursulines are abundantly blessed with subjects fitted for the task of education. Their schools number—boarders, 201 ; day scholars, 280. The community possesses 73 members. Their hospital contains about 18 beds.

In 1882 the Ursulines of Quebec built a convent 80x40 feet on the borders of Lake St. John, and sent there seven professed nuns. The house is prosperous. Their school consists of—boarders, 40 ; day scholars, 80.

In 1884 the Ursulines established a convent 80x50 feet at Stanstead Plains, near the Canadian boundary of Vermont. The Quebec monastery sent nine professed nuns. They have at this date forty-nine boarders and over ninety day scholars. The house gives promise of great success. There is also a convent at Sherbrooke, Canada, where eight professed nuns carry on flourishing schools.

The community at Chatham, Upper Canada, was transferred

thither, in 1860, from Sault Ste. Marie, Michigan, where the community had labored since 1853. These Ursulines conduct flourishing boarding, select day, and parochial schools.

NEW ORLEANS, LA., U. S. A., 1727.

The first convent of Ursulines in the United States was founded at New Orleans, La., in 1727, by ten Sisters from France, under Mother Marie Tranchepain, than whom a more beautiful type of saintly womanhood neither poet nor historian hath described.

This undertaking was supported by the West India Company, which was pledged to erect a monastery at New Orleans, and provide for the support of a specified number of religious. The royal approbation which the venerable superior obtained is dated September 18, 1726. It was, however, seven years before the Ursulines came into possession of their building. In the meantime a house was hired for them by the company.

At that date New Orleans was but a spongy swamp, exhaling miasma and teeming with insects peculiar to semi-tropical localities. The city proper consisted of something over one hundred wooden houses scattered amidst rank vegetation over the driest parts of the town tract. This tract was fenced in by sharp stakes and surrounded by a wide ditch. A smaller ditch ran along the four sides of every square. The Blessed Sacrament was kept in a warehouse, which did duty as the church. The town had been settled by the French in 1717. The territory of Louisiana was under the spiritual jurisdiction of the Bishop of Quebec. He had appointed Capuchins to minister to the spiritual necessities of the white settlers and several tribes of Indians at New Orleans—viz., Choctaw, Chickasaw, Yolloff and Mandigoes.

Educational facilities were limited to one school, opened for boys by Father Cecil, a monk. But as civilization depends more upon the education of the future mothers of a country, the work progressed slowly until the Ursulines arrived.

During their first year they devoted themselves to the education of French and Indian girls, catechising the negro and Indian races, instructing French adults, and in attendance at the military hospital.

During the following year, to their multiple duties they added the care of a colony of orphans, whose parents had been massa-

cred by the Natchez tribe of Indians; also to the care of several installments of *filles de cassette*, girls with trunks whom the king of France had sent out as wives for his soldiers. Later their charity was further called upon to provide for a large number of women and children of the wandering Acadians, whose homes had been laid waste by English wars. It is not a little singular that, in the earlier years, among so many women, they never found a religious vocation, but were dependent upon the mother country for subjects.

In 1728 the Ursulines lost a most efficient member in Sister Madeline Mahein; in 1731 Sister Marguerite Judde followed, and in 1733 Sister Marguerite Talon. During the same year the heroic and gentle superior, Mother Marie Tranchepain, passed to her heavenly reward. The year following Sisters from France arrived to fill the void thus caused by death; but ever fragrant must be the memory of these early founders, who had in their hearts a place alike for unprotected innocence and abandoned sinners, and sacrificed their lives in their labor of love.

During the French Revolution, in 1792, large numbers of religious were put to death in France. With these horrors vividly in mind, the Ursulines of New Orleans were filled with consternation when Spain ceded Louisiana back to France, in 1802; and the following year, in spite of every assurance of safety, twenty of the Ursulines departed for Cuba and founded the now prosperous convent of Havana. The Ursulines of New Orleans had shared in full the ill fortunes which the territory of Louisiana suffered through the frequent changes of masters—alternately French, British, Spanish, French—and were naturally alarmed whenever a change of government took place.

Upon the purchase of the territory of Louisiana from France by the United States in 1803, the mother superior appealed to President Jefferson for protection of their rights of property. The President gave her every assurance which the Constitution of the United States and the power of his office conferred, and ever afterward proved himself their sincere friend.

Upon the repulse of the English forces by Gen. Jackson at New Orleans in 1815, a service of thanksgiving was solemnized in the Catholic cathedral. Young girls from the Ursuline school, attired in costumes symbolic of every State in the Union,

with stars upon their foreheads and flags in their hands, occupied the centre of the church, and strewed the way with flowers as the victorious hero passed up the aisle. Gen. Jackson afterwards visited the Sisters at the convent and testified his appreciation of this mark of distinction, and assured them of his continued friendship. During his famous struggle the Ursuline convent was converted into a hospital for disabled soldiers, and the Ursulines gave their services for three months.

In 1788 the first convent building owned by the nuns was destroyed by fire, and of the second one not a vestige remains; but the street upon which it stood is now called Nun street, in commemoration of the early missionaries who prayed and labored here for the good organization of the infant colony. Their present monastery, three miles below the city, was erected in 1824, and is a magnificent structure.

During the civil war the Ursulines of New Orleans suffered the full force of all the vicissitudes of life in a land in open warfare. Their resources decreased until they were barely able to keep in repair the vast buildings formerly crowded with the flower of the South.

When the North had conquered, misery of every kind, resulting from civil war, occasioned a certain apathy for education in the population.* However, the course of studies adopted by the Ursulines in 1867 shows how eager and prompt they were in following the movement which was not long in showing itself in the country.

During the war the Ursulines of New Orleans compiled a correct and comprehensive "General History," ancient and modern, for use in the convents in the South. The volume was published by a French printer in New Orleans, and although far from being up to the standard of typographical excellence, was right gladly received in the South, where scarcity had made the value of books obvious to all.

With its roots planted in the early part of a by-gone century, this institution has developed by slow and tedious processes.

* This state of things continued until 1870, when a prodigious movement again took place in the South toward progress in commerce, immigration, agricultural pursuits, etc.

The early founders labored under difficulties of which to-day we can form no adequate idea. The results, however, of their labors are no less gratifying to the Ursulines than to the citizens of the State. In education, as in every other matter of human interest, progress is marked by successive adaptations of means to ends. This principle these Ursulines have admirably illustrated. I will not, however, expose myself to the just ridicule of intelligent judges by saying that their system of education or instruction is now perfect (which is a degree, I believe, not yet reached for the benefit of the female sex); but the comparisons that might be instituted are highly flattering to the Ursulines. Above all are they worthy of honor for having been the first to demonstrate to the people of this section the propriety of combining deep religious interest with high-toned literary acquirements.

Of late years public interest has again awakened in behalf of this once flourishing institute, and we may feel assured that its darkest hour is past.

The community numbers forty members; the academy, fifty boarders, in addition to which about forty orphans are cared for. The day school enrolls one hundred and fifty pupils. It is remarkable that through so many years of exceptional vicissitudes the work of these Ursulines has never been interrupted. Their corps of teachers includes a number of noted specialists, and all are well qualified for the task of education.

BOSTON, MASS., 1818.

In 1818 an Ursuline convent was founded at Boston, Mass., by Mother Mary Ryan and three other ladies from Limerick, Ireland, under the care of the saintly Bishop, afterwards Cardinal, Cheverus. Here the health of the Sisters gave way. In 1826, therefore, the community removed to Charlestown, in the same State, where it enjoyed great prosperity until 1834; but fanaticism was rife, and a mob, only too ready to give credence to some silly stories afloat, plundered and destroyed the house. It is not a little singular that the Ursulines have not re-established themselves in the State, as perseverance in the face of difficulties has always distinguished this chosen Order.

CHARLESTON, S. C., 1834.

The Carolinas had been settled in the middle of the seventeenth century by Protestants who sought to escape religious persecution in Virginia. In 1834 Bishop England brought a number of Sisters from Cork, Ireland, to found an Ursuline convent at Charleston, S. C., but these, for some reason, departed in 1851. Bishop Lynch, however, immediately after his consecration, gathered the dispersed members, and on September 1, 1858, established them at Columbia, the capital of South Carolina, where they opened an academy now known as Valle Crucis. The Sister founders were Mothers Mary Molony, Borgia McCarthy, Antonia Hughes and Mary Joseph de Sales Woulfe.

Under the direction of the illustrious prelate this institute attained a standard of excellence and reputation that at once ranked it among the leading academies in the South. It derived its patronage from the upper classes of South Carolina and surrounding States. In 1859 they removed the community to more extensive buildings.

At Columbia other sects had profited by the beautiful location, and erected schools; but soon the Ursulines eclipsed them all. The eminent qualifications of the ladies thus made widely known in a State where but 12,000 of the 800,000 inhabitants were Catholics, excited jealousy in certain directions against them, which the influence of the clergy, General Wade Hampton, Hon. John S. Preston, and many other illustrious friends was powerless to dispel. In 1860 this hostile feeling was at the highest pitch. On the night of June 25 a mob had collected in the town hall to proceed in a body to pull down the convent buildings. Upon learning its object all the worthier citizens refused to participate in the organization of the meeting. Impatient of delay, a speaker was called for. General Macey-Gregg (himself a non-Catholic) responded. He addressed the assembly for over an hour—appealed to Southern manhood and the chivalric spirit of old South Carolina to cherish these distinguished women, “whom,” to quote the words of the illustrious speaker, “we hold to be a blessing to our State, a treasure in our social community, and whose influence, once withdrawn, can never be replaced.” The magic of his eloquence created a sudden revulsion of popular feeling. The

Ursulines were protected, and from that time regarded with additional respect.

During the years of civil war this convent was the haven of refuge to which many families, regardless of sect or creed, confided their daughters, to shield them from the society of the swarms of adventurers that drifted to southern cities during the political tumult. Young ladies of all ages were admitted; and right sacredly did the holy Sisters guard their trust, until the destruction of Columbia by Sherman's army in 1865 rendered the community shelterless.

South Carolina had taken the lead in the rebellion. The Secession Act was passed at Columbia, its capital, December 20, 1860. Hence, when the fall of Chattanooga, "the gate of the South," was announced in 1865, every one believed that Columbia was doomed. Sherman's army had rapidly stretched across Georgia, and on the 16th of February occupied the heights of Lexington, and subjected Columbia to a destructive siege and bombardment, which lasted twenty-four hours. The Ursuline school at this time was crowded. The Sisters removed their pupils safely beyond the city limits, and they themselves remained. The mother superior appealed to the commander of the Union forces to spare her house and shield her cloistered charges. General Sherman at once sent a guard, but when the conflagration spread *not one* of these soldiers raised a hand to ward off approaching danger, even when implored to do so. At three o'clock on the morning of the 17th, the agonized occupants, exposed to biting cold in the open churchyard, beheld the greedy flames lick up the last vestige of their beautiful cloister. Two young Sisters, Gertrude Spann and Patricia Reynolds, prostrated by the terrors of that memorable night and the succeeding days of privation, never recovered, and died soon after. General Sherman subsequently visited the sorely tried Ursulines in the churchyard, with words of comfort; and all attest to the dignified, lady-like deportment and Christian fortitude of the Sisters upon this trying occasion. When the war ended, its effects gradually ceased to be apparent in the South; but around the community at Valle Crucis, like that at New Orleans, the shade still lingers to perfect their virtue and enhance their merits.

The Ursulines of Valle Crucis have twice been obliged to

separate. The last time, in 1866, a body repaired to Tuscaloosa, Ala., in the diocese of Bishop Quinlan, where they labored for thirteen years, but which they at last relinquished for lack of subjects. The heroic and saintly Mother Charles White was superioress. Aside from her vigorous, cultivated intellect, she is held as a pattern of exalted virtue.

The Ursulines of Valle Crucis, in spite of adverse fortune, have by extreme self-denial been enabled to save money, which they have lavished upon whatever pertains to the intellectual training of the rising generation. This self-denial, generosity and large wisdom have been fully rewarded by the issue. Their graduates are famous for solid and refined education, and many hold responsible public positions.

Notable among the ladies whose piety and learning have endowed this institute is Mother Mary Baptiste Lynch, sister of Bishop Lynch, by whom she was directed until his death, which occurred in 1882. She has governed the community for twenty-eight years. The religious number about twenty. In addition to the academy in the suburbs, they conduct a large day school in the city of Columbia.

ST. MARTIN'S, BROWN CO., OHIO, 1845.

In 1845 Bishop Purcell secured a number of Sisters from the celebrated convent at Boulogne, France, and founded the Ursulines at "St. Martin's." This home was begun under favorable auspices, and has since met with no reverses. Mother Julia Assumption Chatfield, who died in 1878, was the first superioress. She was an English lady of brilliant attainments, a convert, and noted for her prudence, simplicity, fortitude and meekness. The present superior is Mother Ursula. She has done much to maintain the standard of excellence which the schools have attained. The community numbers sixty-one religious; the academy, sixty-five boarders; the free school, fifty pupils.

In 1849 a second installment of five Ursulines from the convent of Boulogne arrived, and entered the convent at Cleveland, prepared for them by Bishop Rappe, who was tireless in his zeal for the promotion of education. The Ursulines of Cleveland conduct boarding academies in Cleveland and Nottingham, besides seven parochial schools in the city of Cleveland, and teach over

3,000 children. There are fifty-seven professed Sisters, seven novices and six postulants in the community.

These Ursulines at first suffered some of the privations incident to a new foundation, but have happily overcome every obstacle; and when I say that they have applied the knowledge of principles, methods, and manners gained by actual experience in the training of youth, in full satisfaction of the advanced demands of the age, I say more than these words seem to imply. We may estimate the result by the fact that in 1860 their schools numbered seven hundred pupils, against over three thousand to-day. This in a city where the public schools are numerous and know no superiors as far as the actual requirements of literary schools are concerned.

The Ursuline convent of Cleveland has been a fruitful parent, and has contributed greatly to the good of religion throughout the diocese by the houses it has established. They are the Ursulines of Tiffin, Toledo, Youngstown and Nottingham.

In Toledo, besides the large academy and select day school, these Sisters direct six parochial schools where 1700 children are taught. The community numbers fifty professed nuns.

In Youngstown the Ursulines have an academy, and teach two parochial schools attended by 1023 pupils.

In 1863 the Ursulines of Tiffin were established. The superior was Mother St. Joseph, aided by Sisters St. Maxime, St. Alexis, St. Scholastica, and the venerable and beloved Mother Mary of the Annunciation, late superior of the Cleveland house. The foundation was begun under great discouragement. No preparation had been made to receive the Ursulines, who were dependent upon the charity of Catholics, until Rev. Father Bihn generously vacated his presbytery for their accommodation.

On the 29th of September, immediately after their arrival, they took charge of the two parish schools of Tiffin, St. Joseph's and St. Mary's; the former with one hundred and fifty, the latter with fifty pupils. The academy was opened shortly after with seven pupils. Two of these, Sister Ursula, daughter of the late Judge Johnson, and Sister St. Liguori Houck, are now useful members of the Ursuline community. Their first postulant, a sister of Rev. Mr. Kirsch, was received in 1866.

In 1865 the meek and holy superior, Sister St. Joseph, was stricken

with typhoid fever, and expired after a brief illness. So poor were the Tiffin Ursulines at this time that her funeral expenses devolved upon the Cleveland house. In their crowded house all felt symptoms of malignant fever, but the vigorous precautions taken by Sister St. Ignatius, who arrived to govern the orphaned community, prevented an epidemic.

This zealous and fervent religious, Sister St. Ignatius, who had entered the monastery of Cleveland almost at its commencement, was sent as a missionary to establish the house in Toledo, and after seven years of fruitful labor there, returned home, hoping to end her days in the holy quiet of regular community life, when she was appointed to conduct the still more laborious mission of Tiffin. The results of her prudent management are seen to-day.

In 1865 the Ursulines of Tiffin erected a small brick monastery; in 1870 a handsome and substantial structure was built, 60x50 feet, three stories in height, with Mansard roof. In 1879 an exhibition hall, 70x35 feet was added, and over this a handsome chapel.

In 1878 the institution was incorporated and chartered under the title, "College of Ursuline Sisters." In 1873 the last of the devoted band of Cleveland Ursulines returned home, leaving the community of Tiffin fourteen members, with the beautiful legacy of their good example, zeal and devotedness to the glory of God.

The present community numbers thirty religious. The average attendance at their academy is 175 pupils. At their parochial schools several hundred are enrolled. The present superior is the excellent Mother Ursula.

The history of the Ursulines of Ohio shows the merciful and especial providence of God toward the Order. In this State they number 150 members, and train over 5000 children; and their devotedness, great acquirements and rare personal worth have combined to soften prejudice and do away with much irreligious animosity.

ST. LOUIS, MO., 1846.

In 1846 Rev. Mother Magdalen Stehlin, accompanied by Mothers Ann Pan and Augustine Schragel, arrived from Landschut, Bavaria, and founded the Ursulines of St. Louis. These on their arrival occupied a small wooden building, and labored under

many disadvantages. This house, founded with three religious, now numbers one hundred and twenty-five members, and their small wooden cottage has grown to many buildings, vast in size ; and hundreds of pupils now attend their schools to the tens that were first admitted. In the progress of civilization, the series of differentiations is almost infinite, and education must vary to meet the demand. Nor have these Ursulines been unmindful of this, as shown by their school curriculum.

Besides the large academy and day schools in the suburbs of St. Louis, they maintain twelve affiliated convents in the diocese dependent upon the "mother house" in St. Louis, and presided over by its superior.

There are enrolled in St. Louis:

At the Academy,	190 pupils.
At Parochial Schools,	195 "
At Dog Prairie, St. Charles Co.,	80 "
At Kirkwood, St. Louis Co.,	75 "
At Portage des Sioux,	90 "
At the Arcadia Seminary,	60 "
At Fredericktown, Madison Co.,	70 "
At Jackson, Cape Girardeau,	40 "
At Perryville, Perry Co.,	60 "
At Boonville,	105 "

Making a total of 985 pupils.

The present large communities of New York City and Alton, Ills., were colonized from the St. Louis Ursulines.

GALVESTON, TEXAS, 1847.

History asserts that Catholic missionaries were not only the forerunners of civilization in Texas, but the first white men to penetrate the primeval wilds of Texas proper. Resplendent are the pages of history that tell how here, in the days before Anglo-American colonization, the saintly Franciscan brothers labored and prayed for the spiritual welfare and temporal amelioration of the Indian race. About the commencement of the present century the citizen soldiers commanded by Col. Uralde, being left for a short time without their leader, invaded the religious hamlet of San Antonio, and by their brutal conduct gave the lie to the beneficent teachings of the holy Fathers and destroyed the



work of years. This led to the recall of the Franciscans to their principal house in Zacatecas, and all the archives of value were sent to the same city. Religion was thus stamped out, and the Indians soon relapsed into their original condition.

It was about 1838 when the second religious era dawned in Texas. It was then that Fathers Clarke, Heyden, Timon and others from the States volunteered their services to relieve the spiritual destitution of the few Catholic settlers in Texas. Of all the illustrious names of that period handed down to us, none is so revered as that of Bishop John Odin. He was nominated for the Vicariate of Texas in 1842. Galveston was the episcopal city, but, unhappily, it was the rendezvous of pirates and malefactors of every class. Texas was admitted into the Union in 1845, and the attitude of Mexico, which regarded her as a revolting province, was alarming. Events of the most startling nature were happening. The dauntless Odin, however, had come to plant the Church of God in the wilds of Texas, and was not to be discouraged by the unsettled state* of society and politics. He at once saw the necessity of establishing schools, and with the view of introducing a religious teaching Order, he visited the leading Catholic seminaries for young ladies in the United States. His choice fell upon the Ursulines. He applied to the New Orleans Ursulines for subjects to found a branch house at Galveston, Texas, and set out to Europe for postulants. At Rome he unfolded his plans to the Pope, who approved of the foundation, and accorded a plenary indulgence to young persons who should make their first Communion in the proposed convent.†

In 1847 the Ursulines of Galveston were founded by Sisters Arsene Blin, Stanislas Truchet, St. Bruno and Ambroise, from New Orleans, aided by three postulants from France. Bishop Odin had arranged all preliminaries, and the Ursulines were received with favor in the new colony.

*Even though the subject in hand does not seem to demand or justify my bringing these points to notice, I have thought it well not to omit some account of the rise and progress of the Faith in Texas, to which more than usual interest attaches from its size, growing importance and past achievements.

†This decree, bearing the seal and signature of Pope Gregory XVI., hangs in their present sacristy in Galveston.

Their first years were full of trials—drought and yellow fever epidemic combined to deplete their schools, and in '54 fire threatened them with ruin. It was then resolved to erect a brick monastery, which was solemnly blessed in 1855. In 1849 Sisters de Chantal White and St. Thomas Burke arrived from the Quebec Ursulines to organize the higher classes in the Galveston school.

In 1850, their chaplain being called elsewhere, for six weeks the Ursulines were without spiritual resources. In the meantime the renovations of vows were performed, notwithstanding the absence of the usually required dignitaries attending the ceremony.

In 1861 this convent was converted into a hospital for disabled soldiers, and the meek Sisters, recognizing the will of God, devoted themselves heroically to Christ's suffering members. Their sacrifices were rewarded by the conversion and baptism of a number of soldiers. During this and the succeeding year, by events of the civil war, these Ursulines were reduced to the extreme of poverty, corn bread and potatoes being often the only diet served at their tables. On January 1, 1863, General Magruder, commander of the Confederates, planned his disastrous attack upon the Federal naval fleet, which had taken possession of and blockaded Galveston harbor. The General had, previous to the battle, sent wagons to convey the Ursulines beyond danger, but the heroic band crowded these vehicles with the panic-stricken citizens, who had flocked to the convent, themselves remaining behind. The convent halls were soon lined with dead and dying soldiers, and for many days every inmate of the monastery was employed in relieving the afflicted and preparing souls for eternity. Federal reinforcements arrived and the siege was continued. During the bombardment of the city, on the 10th of May, every shell seemed directed toward the convent, but upon hoisting a yellow flag the ships slowly moved off. In 1861 the work of the Ursulines was interrupted for a short time by the removal of the Sisters to San Antonio, on account of their exposed situation upon the Island, subject to siege and bombardment. This change was urged by their ecclesiastical superiors, much against the will of the Ursulines. The summer of '63 found the pecuniary resources of the Ursulines thoroughly drained, but in September of this year applications poured in

from all parts of Texas, and before winter every class was filled, and boarders were refused for want of accommodations. During the three years of stormy trial the community was governed by Mother St. Pierre Harrington, and fully was her wisdom and benevolence proven. This eminent religious was elected Superior in 1859, at the age of thirty years. She was a Canadian by birth, of English and Irish parentage, and educated by the Ursulines. Tall in stature, commanding in form, and possessing a strong personal magnetism, to which was added great universality of acquirements and natural genius, she was one of the most successful educators the South ever possessed. During her régime the fashionable exodus of students from the State received a check, and filled to overflowing the Galveston academy. Her piety, meekness and ingenious affability won all hearts, and the influence of her virtues extends over the community to the present day. Texas valued her highly, and her decease, which occurred in 1872 (in the twenty-sixth year of her religious profession), was mourned as a public calamity.

In 1865 the Ursulines of Galveston were called upon to mourn the death of their senior lay-sister, St. Ambrose. She was a Bostonian by birth, distinguished for her wit, powers of observation and strong sense of duty, but more so by her remarkable virtue. At an early age she had felt a yearning for something more than her own religious creed offered. From sect to sect she sought the Faith, and found her object in the Catholic Church, at that time almost ignored in Boston. She was instructed by the holy Bishop (afterwards Cardinal) Cheverus; was at the Charlestown convent when the riotous plunder and destruction there took place; was transferred to New Orleans, and subsequently went with the founders of the Galveston Ursulines.

Among the religious who labored most zealously and successfully among the pupils during the early years of this foundation were Sisters St. Thomas Burke and St. Bruno, the former from Canada and the latter from New Orleans. Many conversions were wrought through the instrumentality of these learned and virtuous ladies. The former returned, after seven years, to Canada.

Until 1866 the Ursulines of Galveston were the only religious Order of women in Texas. Several of the most useful members

of the present community were pupils of the Rev. Mother St. Pierre Harrington.

For all that regards education, the Ursulines of Galveston have drawn information from the best sources, and have received valuable assistance from lay authorities. Their chaplains also have never ceased to watch over their interests with all the solicitude with which religion surrounds the sacred depository of mind and heart. Neither the agitation of modern ideas nor the tendency of the age to popularize all the sciences has escaped these wise mentors.

The regular correspondence of these Ursulines with the most prosperous houses of their Order in Europe and America is a source of valuable information to them.

In the last fifteen years the establishment has increased three-fourths. It now comprises a handsome church and several other spacious buildings of two or three stories each, and all possible hygienic ameliorations have been introduced. Calisthenics and other exercises are in vogue, being favorable to good deportment no less than to development of physical strength among their pupils. The government in their schools is by tact rather than by force, means of emulation being found preferable as calculated to promote the happiness and elevate the mind of youth. The departments of their school are divided into academy boarders, half boarders, select day school, and two parochial schools, the latter attended by three hundred pupils.

The brief granting this community dispensation from cloister life for parochial school purposes bears the seal of Pius IX., dated February 10, 1876. The community numbers twenty-nine members. The superior is Mother St. Agnes McClellan, whose gentle womanly dignity and exalted virtue have alike been the admiration and veneration of her grateful pupils for nearly a quarter of a century. Mother St. Augustine de Lassaulf has been the only other superior since the death of Mother St. Pierre.

In 1851 the Ursuline convent at San Antonio, Texas, was founded by Sisters from the Galveston and New Orleans Ursulines, viz., Mothers Mary Delury, St. Anthony, Angela Noyé, Marie de Lacy and St. Augustine Melton. Bishop Odin had erected for them a house proportionate to his means, but was absent in France at the time the Sisters set out from Galveston.

They arrived at San Antonio at midnight on the feast of the Holy Cross, and found their humble adobe monastery destitute of everything save carpenter chips and mason rubbish. Their baggage failed to arrive, and for six weeks their only couch was the bare floor. Nor was this the greatest of their hardships. But in the midst of such trials these noble ladies, reared in affluence, preserved great cheerfulness, and thanked God that they had been called upon to practise the poverty of Bethlehem. After four months they found themselves in possession of tables and chairs, and thus were enabled to open school. The population of San Antonio was then largely of the poorer Mexican class; and, although the Ursuline school numbered over three hundred pupils, the majority were charity scholars, and until after the civil war the income of their school barely supported the community in the common necessities of life.

We may designate the first fourteen years of the Ursulines in San Antonio as an exclusively Mexican period.

The rapid colonization of the State during the succeeding years led the late Bishop Pellicier, for the better advancement of all the pupils, to advocate the establishment of separate parochial schools for the English-speaking and Mexican children, placed under the direction of uncloistered congregations, thus reserving the Ursulines exclusively for boarding and select day schools. The change was welcomed by the citizens, and has been advantageous to all the establishments. The results that have accrued to the Ursulines give them the largest attendance of any academy in the State. Their boarders number ninety pupils, their day school many more.

The Spanish element predominates among the religious in the cloister, who number twenty-nine members. Since 1870 great improvements are perceptible in the temporal affairs of the Ursulines of San Antonio. A church and an academy have been erected and the monastery enlarged. Now they have as many paying pupils as the original number of charity scholars. To these toiling missionaries, it may be truly said, have the saintly Franciscans bequeathed their apostolic spirit. The abundant fruits derived from their arduous labors is a subject of consolation to them and glory to the Church.

To the clergy of San Antonio are due both the progress of re-

ligion and, in no small measure, the present prosperous condition of the religious communities. The Ursulines of San Antonio cherish with veneration the memory of Rev. C. M. Dubuis, for many years their chaplain. His incessant labors and sacrifices knew no limit; so exalted was his esteem for the Ursulines, that upon his elevation to the episcopal dignity it was his desire to propagate the Order throughout his vast diocese.

Within late years the authorities of San Antonio assumed the right to tax the Ursuline establishment. The matter was referred to the Supreme Court, where exemption from taxation was granted the Ursulines, in view of their eminent services to the State in the cause of education.

The convent at its foundation, and for many years after, was governed by Mother Marie Truard, whose tact and knowledge of the world admirably fitted her for the charge. She died at the advanced age of seventy, after a life of great piety and usefulness.

The late Mother St. Augustine Xavier Melton exercised the functions of superior. In 1877, after twenty-six years of arduous labor, she returned to the house of her profession, in Galveston, where she is at present the only survivor of the original founders of the two communities.

In 1868 Mother de Chantal White returned to the house of her profession in Quebec, after seventeen years of suffering and toil spent in founding the houses of Galveston and San Antonio.

The Ursulines of Laredo, Texas, owe their establishment to the zeal of the holy Mother St. Joseph, of Brignolles, France. In 1868 this noble missionary was *en route* to the house of her profession, in France, hoping to spend her remaining days in quiet retirement, after her labors in founding the San Antonio Ursulines, when she was called upon by Bishop Dubuis to undertake the laborious mission of Laredo. Here, fifteen years before, the zealous Bishop Odin had set apart grounds and erected a stone house for the foundation of an Ursuline convent.

Accompanied by one young Spanish-American Sister, she set out in the summer of '68. When the Laredoites learned that she was *en route*, a deputation of leading citizens was sent to escort her into town. The Ursulines were enthusiastically received. One old man, who had attained the age of 150 years, rushed forth

and exclaimed, like Simeon of old: "Now that I have seen this day, I die willingly."

Laredo is an antiquated Texan-Mexican border town, and, until the advent of the railroad in 1876, had an exclusively Catholic population. A unique feature of this unique town is the marvellous manner in which the ancient faith has been preserved, amidst the many half Spanish half Aztec traditions to which the people tenaciously cling. Thus, for instance, although Catholics, they think nothing of eating meat on Friday, and trace this abuse generations back, to the time, probably, when their forefathers were dispensed from abstinence on account of the poverty of the country or inability to procure other food save wild game and buffalo meat. Their code of etiquette requires mourners to seclude themselves for thirty days after the death of a relative; hence they do not attend Mass on Sundays within that period. Left for years without proper guidance, ignorance has thus merged many holy and religious doctrines into superstitious practices; but with time and patience the Ursulines will overcome many of these peculiarities, which prevail in this part of Texas and Mexico. I have not forgotten that I am writing about the "Ursuline Nuns in America," but have brought forward these examples to convey an idea of the magnitude of the evangelical mission that still devolves in great part upon the Ursulines of Laredo.

Hundreds of children have attended the Ursuline school since its foundation. The average attendance at the academy and day school is one hundred and fifty pupils.

The community has been reinforced by members from France, and now numbers nineteen professed nuns.

Their buildings have been enlarged and are adequate to present needs. The house has sustained none of the reverses incident to the other foundations in Texas.

In 1874 the Ursulines of Galveston founded the Ursulines at Dallas, and sent there six Sisters, with Mother St. Joseph Holly as superior, and Sister St. Paul Kaufman as treasurer. This colony had been equipped with what was needed to set them up in house-keeping, by the community they were leaving. But their new lodgings at Dallas were poor and much exposed. During the first few severe winters it was not uncommon for them to arise in the morning to find their beds covered with snow, and the same spot-

less flakes served as a table cloth at their frugal repasts. These ladies never before endured hardships, but a charming gayety made light of the privations which their poverty now entailed. By arduous labor, and perseverance in this generous spirit of self-sacrifice, in a few years they were enabled to erect a handsome monastery and academy. The community now numbers nineteen professed, presided over by the excellent Mother Paul Kaufman.

The academy has a large and select attendance of pupils, less than one-third of whom are Catholics. Their parochial schools enroll three hundred day pupils.

Their first superior, Mother St. Joseph Holly, during the first years of poverty and exposure contracted a pulmonary disease, which terminated her usefulness in 1884, at the age of forty-two years. This eminent religious was educated by the Ursulines of Galveston, and was no less distinguished by her cultivated intellect than by her religious virtues.

I regret exceedingly that I cannot adequately represent the vast amount of good the Ursulines have accomplished in Texas. It would involve a history of the social conditions and educational development in the State since 1847. Having conducted for almost thirty years the leading schools, attended by pupils from all sections of the State, the Ursulines have exerted no insignificant control; and hosts of reliable witnesses would gladly testify to the happy influence of the discipline, instruction and moral training acquired in the Ursuline schools upon the social condition of the people of Texas.

NEW YORK, 1855.*

The present Ursulines of New York City owe their foundation to the zeal of the venerable Mother Magdalen Stehlin, who had inaugurated her work of civilization and charity in 1846 by founding the Ursulines of St. Louis.

In 1854 she purchased nine acres of ground at East Morristania, more modernly East One Hundred and Fiftieth street, New

* In 1812 a convent was founded in New York by Ursulines from Cork; but gaining no subjects, the nuns returned, after three years, to Ireland, according to previous agreement.

York City, and the following year, with a colony from St. Louis, began her mission in New York by erecting a building one hundred by sixty feet, and opened her school under the patronage of St. Joseph. The usual privations incident to a new foundation were felt here in full force, and in 1856 so great was their poverty that the superior sought aid in Europe. Pope Pius IX. headed her subscription list, and added a number of spiritual indulgences, with his pontifical benediction, for the establishment in New York. At Prague Ferdinand I., at Vienna the Empress Caroline, Archduchess Sophia and the Archduke Francis, by their generous donations, are regarded as benefactors of the house.

In 1868 a second building, one hundred and twenty by fifty feet, was erected. Nor did the Sisters exhaust themselves in the building of a fine house with all the modern improvements; they also revised their course of study to correspond with the grades of the larger schools of their Order in Europe. The time that the Rev. Mother Stehlin spent in visiting the leading seminaries for young ladies in Europe was particularly favorable to them. To the present date the number of graduates from their academy is fifty.

In 1872 the Rev. Mother Stehlin returned to the house of her profession in Europe, and Mother Dominick Weiss, a saintly and beloved religious, was elected in her place, and has governed the community twenty-four years.

In 1871 these Ursulines undertook a neighboring parochial school with four hundred boys and girls, on One Hundred and Thirty-seventh street. So well did this undertaking succeed, that in 1884 a beautiful convent building was erected on this site, and thirteen Sisters from the mother house, with Mother Claire as superior, opened an academy for girls and small boys. This house is now known as St. Jerome's. The community has fourteen professed, the academy one hundred girls, and the parochial school, which they still conduct, 350 pupils.

In 1873 Rev. Father Boyce, late pastor of St. Teresa's Church, purchased large, commodious dwellings adjoining the pastoral residence, and invited the Ursulines of Morrisania to his parish. Rev. Mother de Sales and eight Sisters were sent to organize an academy and parochial school for about 850 girls.

This continued to be a mission or dependant house upon that

of Morrisania till 1881, when a novitiate was opened, and St. Teresa's became an independent institution. The number of graduates from this academy is twelve, and a number of young ladies from both schools, although not remaining to receive the honors of graduation, are now engaged in responsible positions in the public and other schools, or as book-keepers, etc.

The work of the Ursulines of New York has never been interrupted. Established without opposition, they have encountered none since; and the excellence of their work has overcome even the force of the great Protestant tradition of enmity toward those of their vocation, as far as their influence has extended.

The present community numbers twenty-two professed, governed by the beloved Mother de Pazzi; and 135 young girls attend their academy, known as St. Teresa's, and 600 pupils attend their parochial school.

Another offshoot from the Ursulines of Morrisania is in Providence, R. I. Rt. Rev. Bishop Hendricken, of this diocese, desirous of securing the eminent services of these Ursulines for the youth under his spiritual jurisdiction, offered them the gift of the academy building adjoining his Cathedral, and negotiated with the pastor for them to teach the parochial school.

The foundation was begun in 1878, by Mother Rose and twelve Sisters from the mother house. They opened school in September, and the attendance has steadily increased, and now numbers over 400 pupils.

In 1879 it was found necessary to enlarge the house, and last year ('85) a handsome academy and monastery were built by this new colony of Ursulines.

In 1880 Mother Rose returned to Morrisania, and was succeeded by the present superior, Mother Gonzaga, whose excellent qualities of head and heart have aided in no small degree in elevating the condition of these schools. The present community numbers thirteen professed.

LOUISVILLE, KY., 1858.

The Ursulines of Louisville were established in 1858, through the efforts of Rev. L. Streuber. He succeeded in gaining three Sisters under Mother S. Reitmeier, from Bavaria, his native land. These upon their arrival occupied a two roomed cottage, and lived

in great poverty. After they opened school, so rapidly did the number of pupils multiply that they applied for additional force to their house in Europe. Three more Sisters were granted them, and during this time several young ladies asked for admission into the Order. In 1860 five novices were received, and Bishop M. J. Spalding performed the ceremony of bestowing the religious habit.

In 1861 suitable buildings were erected and the foundation laid for a church; but ere the completion of this beautiful edifice the virtuous and zealous Mother Reitmeier was called to her reward, having directed the Ursulines of Louisville for ten years. Mother Martina Mekalas was her successor in office, and finished the work inaugurated by her predecessor.

The twenty-fifth anniversary of the Ursulines in Louisville was celebrated with great pomp, a large concourse of the laity joining in the commemoration of the event. Pontifical High-Mass was celebrated by Rt. Rev. G. McCloskey, present Bishop of Louisville.

The present community numbers 129 members, governed by the estimable Mother Leandra. Besides the academy, they conduct five parochial schools in the city and two beyond the suburbs, and teach over 1000 children. These Ursulines began their school, in 1858, with twenty pupils.

In 1872 the Ursulines of Louisville responded to the invitation of Rev. P. Volk, of West Louisville, Daviess County, and founded a colony in his parish. The founders were five in number. The community now counts seventeen professed.

Their academy contains forty boarders and a number of day pupils. Ninety-five girls attend the parochial school. This house gives promise of great success.

ALTON, ILLINOIS.

The Ursulines of Alton, like those of Cleveland, although not counting more than twenty years' existence, have several affiliated houses in the State. The community at Alton is presided over by Mother Teresa Gillespie. There are fifty-two members, with branch houses at Litchfield, Decatur, Springfield, and Collinsville, where academies are established, besides the parochial schools, eight in number, that count 1,380 children, exclusive of

the academies. There are also houses of the Order in Peoria, Bloomington, Pekin, and Metamora, in the diocese of Rt. Rev. J. L. Spalding, whose solicitude and watchful care have greatly advanced the prosperity of their institutions.

PITTSBURGH, PA.

The year 1866 witnessed, in addition to the fruitful Alton house, the foundation of the Ursulines of Pittsburgh, Pa.

The venerable superior, Mother St. Liguori, came from France in 1866, in company with a colony for Texas, where she remained for some years.

In 1870 she returned to Europe, and in England associated with herself the four daughters of Mr. Burns, of the well-known Catholic publishing-house of Burns & Oates, London. After Mr. Burns' death in 1879, his widow also withdrew to the retirement of this convent, which institution she endowed. The community numbers twenty members. These conduct a select academy for boarders and day pupils.

OTHER CONVENTS AND SCHOOLS.

In 1880 the Ursulines of Santa Rosa, California, were founded by a colony from St. Martin's, Ohio. Their school is divided into preparatory and collegiate departments, and gives promise of success.

In 1883 Mother Amadeus, with six Ursulines from Toledo, Ohio, founded the convent at Miles City, Montana. These Ursulines conduct one school at St. Labre's mission among the Cheyenne Indians, and one at St. Peter's mission among the Blackfeet tribe of Indians. Both of these last-mentioned houses are dependent upon the mother convent at Miles City. The combined communities governed by Mother Amadeus number fifteen religious. Their missionary work has effected much good in Montana.

Besides these Ursulines, a convent of the Order is established at Lake City, Minnesota, where a community of eleven professed conduct an academy and parochial school. One at Cumberland,

in the archdiocese of Baltimore, and one at Memphis, Tenn., are recent foundations.

In the State of Indiana the parochial schools of Madison, Jeffersonville, Evansville, St. James, Hauptstadt, and St. Boniface are taught by Ursulines. At Bloomington, Ill., is a convent of German Ursulines.

This list concludes the enumeration, and includes, I believe, EVERY Ursuline convent and school in the United States and Canada, numbering in all nearly fifty houses, peopled, according to rough estimate, with about 2,500 religious, who train over 50,000 children in the paths of virtue.

CHARACTER OF THE URSULINES' WORK.

The public school question, during the last fifteen years, has excited so much attention in this country that the Ursuline nuns of the United States have obtained dispensation from cloister life for school purposes, and conduct free schools in many States of the Union, effecting incalculable good. I regret that it does not come within the limits of this faint outline sketch to adequately represent the finer features of their system of education, or its best products, as, for instance, well trained reasoning faculties, logical memories, gentle manners, noble aspirations, and God-fearing, pure hearts. From the first crude, unclassified Ursuline school, taught in a log cabin in the wilds of Canada, two and a half centuries ago, to the model institutions that exist to-day in America, with diversified departments looking to the preparation of girls for home, or students for college, or training of teachers and others in industrial and scientific pursuits, the Ursulines have, with commendable zeal, striven to excel in the work of education. Is it to be wondered at, therefore, that, as the art of teaching has become each year more of a skilled profession, they have faithfully met every advancing requirement?

The constant correspondence between the Ursuline ladies of the different houses of the Order in America and Europe is a source of precious information to them all. They are thus enabled to keep up, as far as local necessities permit, a uniform grade in their system of education; and with the sympathy of numbers,

tangible encouragement, and generous opportunities opened, are led to strive for a self-culture and education beyond that actually required by the necessities of their work.

CONCLUSION.

In the foregoing pages I have endeavored to give in chronological order a correct history (as far as space permits) of the "Ursuline Nuns in America." Such a history, in its very nature, must be a collection of statistical information, a recapitulation of names and dates; and whilst my method of treating this entertaining subject may fail to interest from its seeming dryness, I will express the hope that these pages are free from any anachronisms and errors. To attain this end, I have left no opportunity untried; spared no effort to gain information upon the subject from the most reliable sources. I will here take occasion to thank those ladies of the Order who have kindly rendered me valuable assistance by furnishing me with corrected names, dates, and items of occurrence, relating to their various houses, both in the United States and in Canada.

In tracing the history of the Ursuline Order through the different European countries and America, the most casual student cannot fail to be impressed with the exalted character of its members in all ages and countries, and the earnestness with which they have battled for those principles, old as the human heart and broad as civilization's bounds, the religious enlightenment and intellectual advancement of the human race. So perfect is the reality of their religion, so broad their culture, that in all countries we find even those who have least sympathy with the Church to which those holy Sisters devote their lives, willing to forget doctrinal differences when weighed against the invaluable acquirements which these zealous educators bestow upon youth. It would be impossible for any one pen to record the benefits accruing to mankind through the moral and religious instruction imparted by these pious women. Innumerable are the homes in America that are blessed by the sweet chastity, the exalted moral and intellectual virtues of the pupils trained in these institutions. Correspondingly numerous are the social evils that have been rectified by the purer, higher and holier living thus introduced. It

is in no small degree gratifying to note the steady enlargement and perpetuation of the Order, which, as God revealed to St. Angela, should exist to the end of time.

Of the early Ursuline founders in America, who delved and quarried in the mines of faith and of knowledge, and who suffered for the good of religion and the glory of God, alas ! but few survive ! Their mantles have, however, fallen upon worthy successors, whose influence continues to control, in no small degree, the intellectual and religious destinies of the country, type of the wise who

“ Do noble things, nor dream them all day long,
And thus make life divine, and that great forever
One grand sweet song.”



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AMERICAN CATHOLIC HISTORICAL SOCIETY

OF PHILADELPHIA.

THIS section consists of a committee of five gentlemen members, whose office it is to register and arrange for preservation in the archives of the Society any presented and accepted genealogies of our old Catholic families. Many of these are rapidly dying out; others, by intermarriage, are losing their distinctive character and family names. As regards the families themselves, the Committee deems it prudent to limit the expression "old" to families settled in America prior to 1820. This is deemed essential, in order to prevent abuses which would render the work of the department a historical absurdity. This does not mean, however, that contributions of this character from families of later date will be unacceptable, for all are cordially invited to join in this work; but the Committee reserves more especially to itself the criticism, rejection, or acceptance of such contributions, unless from their very special character they should be regarded as historically valuable. Neither by the term CATHOLIC does the Committee wish to be considered as limiting its work exclusively to families who are now in actual communion with the Roman Catholic Church, but it extends its labors also to those Protestant families whose ancestry was notably Catholic. For these also, the period fixed, 1820, is for obvious reasons most opportune, as marking for such families, at least in Philadelphia, the date of their separation from the Church. There is a much larger field

of work here than most persons imagine. Many of our Catholic families can easily trace their pedigrees, in America alone, as far back as the beginning of the eighteenth century; some, far beyond that date. The Rev. Ferdinand Farmer's registries at St. Joseph's church, Philadelphia, are themselves an invaluable mine of undeveloped genealogical information. It ought to be a source of great pride in all to aid this Committee by every means in their power; either by having their own family genealogy prepared by a thoroughly competent person and filing them with the Society, or by placing in the hands of the Committee such family records, papers, *memoranda*, and *data*, as will enable the Society to do the work for them. All family *traditions*, too, should be carefully noted, for, even when they are mainly incorrect, they are generally founded on some leading FACT, and contain within themselves germs of truth and historical information which, when properly investigated, are of invaluable service to the trained historian. They are often key-notes to the most important information. All such papers placed in the hands of the Committee will be carefully preserved, and, if desired, safely returned. It is the purpose of the Committee to ultimately issue these genealogies in the more permanent form of publication. The Committee cannot too earnestly appeal for the assistance of friends, Catholic and Protestant, in the matter. Of the gentlemen comprising the Committee, Mr. Atlee Douredoure will have special charge of the French genealogies, and Dr. Lawrence Flick of the German pedigrees.

THOMPSON WESTCOTT,
PHILIP S. P. CONNOR,
ATLEE DOUREDURE,
LAWRENCE F. FLICK,
CHARLES H. A. ESLING,
Chairman.

LIST OF BAPTISMS

REGISTERED AT

ST. JOSEPH'S CHURCH, PHILADELPHIA.

(FIRST SERIES.)

FROM AUGUST 29, 1758, TO DECEMBER 31, 1775.

COPIED FROM THE ORIGINAL RECORDS BY FRANCIS X. REUSS, CORRESPONDING SECRETARY AND LIBRARIAN OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA. WITH INTRODUCTION AND BRACKETED NOTES BY REV. DR. MIDDLETON, O.S.A., PRESIDENT OF THE SOCIETY.

THE value and importance of vital statistics from an ecclesiastical as well as a civil point of view is beyond dispute. Legal tribunals in all ages have accorded to them, whether public or private, the greatest weight in determining questions relative to the rights of inheritance, of name, of power or of property. In Holy Writ, in the Gospels of Saints Matthew and Luke, we have, set down in detail, the lineage of Christ our Saviour.

Both Church and state, being interested, have equally provided for the keeping of registers of births, baptisms, marriages, deaths, burials, holy orders, profession of vows, and other events, sacred or political, that effect the individual or social welfare.

Cantù, the eminent historian, is authority for saying that baptismal registers were not generally in use before the fourteenth century, that at Florence (Tuscany), at the famous baptistery of S. Giovanni, the parish priest kept a box in which he tossed a

bean for every baptism administered by him, a white bean for a male child, a black one for a female, and at the end of the year he counted the beans and recorded their number. The same historian is also authority for stating that the earliest registers (known) are those of Siena in 1379, of Pisa in 1457, and of Piacenza in 1466. (See "Storia degli Italiani," edit. Palermo, 1858, Tom. II., p. 659.)

The Council of Trent (sess XXIV., chapt. II.) enjoins on all in care of souls the duty of registering in a proper book the names of those who stand as god-parents at baptism.

According to the Councils of Rouen, in 1581, and of Bordeaux, in 1583, those who were in charge of souls were bound to keep four registers: one for baptisms, another for those who had confessed and communicated at the time prescribed by the Church, a third for marriages, and a fourth for burials. (See Glaire's "Dictionnaire des Sciences Ecclésiastiques," art. *Registre*.)

The "Roman Ritual" requires parish priests to keep the parochial registers, of which there are five, viz: (1) of baptisms, (2) of confirmations, (3) of marriages, (4) of every family with its members, noting the sacraments received by each, called "Liber Status Animarum," and (5) of the faithful departed.

In the United States, the first attempt to publish Catholic church or mission registers was by John Gilmary Shea in New York, in 1859. In that year this zealous and learned writer, so well deserving of the esteem of scholars for his many and laborious researches in Church history, had printed one hundred copies of the "Register of the Baptisms and Interments" which took place at Fort Duquesne, in Western Pennsylvania, during the years 1753-4-5 and 1756. This Register was republished by the Rev. Father A. A. Lambing in his *Historical Researches*, etc., Pittsburgh, Pa. 1884-5.

The American Catholic Historical Society (of Philadelphia) has here undertaken to publish the mission registers of baptisms, marriages, and burials kept at St. Joseph's church, Philadelphia, during the last century. In this present volume, it contents itself with publishing transcripts from the baptismal register only, leaving it to the future to determine whether the work shall be continued.

This church, it may be said, is one of the oldest missions in

Pennsylvania, or, for that matter, in any of the English-settled parts of the United States. It was founded in 1732, by Fr. Josiah Greaton, S. J. Other old churches of the last century in Pennsylvania are at Conewago, in Adams county (The Sacred Heart), founded about 1730; Goshenhoppen, in Berks county (The Blessed Sacrament), in 1741; Reading (St. Peter's), in 1751; St. Mary's (Philadelphia), in 1763; Holy Trinity, do., in 1787 or '9; St. Augustine's, do., in 1796; Haycock, in Bucks county (St. John the Baptist's), in 1798, and Elizabethtown, in Lancaster county (St. Peter's), in 1799.

The registers of St. Joseph's church were kept from the beginning—from Fr. Greaton's time. Unfortunately, the earliest volume, containing the records from 1732 to 1758, was lost some fifteen years ago, and the earliest records now known to be extant begin with a baptism conferred August 29, 1758.

The registers from which the following transcripts have been made are all in fair condition. Despite the destructiveness of time and the vicissitudes of the church, they display a neat and scholarly handwriting; the letters are well formed, and, with the exception of a missing page here and there, the records are clearly readable, except in a few places where the fading of the ink or the wearing away of the margin has rendered all attempts to decipher them unavailing. The earliest register, a small quarto of one hundred pages, running from 1758 to 1768, is almost wholly in Fr. Ferdinand Farmer's hand, as appears from an attestation made by himself on the first page, and another on page eleven, which reads, "*Baptizati a me Ferdinando Farmer Soc. Jesu Missionario nisi aliter notetur.*" Besides him, the names of five other priests are given, namely: Rev. Robert Harding, who is first met with August 28, 1762; Rev. Jacob Pellentz, in November, 1765; Rev. Luke Geisler, April 1, 1769; Rev. — Hattersky, October 21, 1770; and an Anthony Carroll, in the register immediately following September 3, 1774, whom I take to be a priest from the letters R.D. preceding his name, that is, *Reverendus Dominus*, meaning Rev. Mr. Anthony Carroll. In the "Notes" column, opposite the baptisms for March 25 and November 15, 1767, mention is made of two Protestant ministers who had conferred baptism, one a Presbyterian and the other a Lutheran. The Presbyterian baptism seems to have been

adjudged invalid, or at least doubtful, as the note remarks that the baptism was conferred by the priest under condition, while the Lutheran was recognized as being valid, since the priest supplied the ceremonies only.

In the registers at the end of each year the baptisms for the year have been summed up apparently by the one in charge, but not always does the sum total as given in the registers correspond with the true number of persons baptized. This discrepancy seems to arise from the fact that the accountant recorded at the end of each year the number of times baptism was conferred, and not the number of persons baptized. Hence when two or more were baptized at one and the same time, the registers seem to count them as only one baptism. The whole number of baptisms or of persons baptized for the eighteen years here published amounts to eighteen hundred and sixty-five.

The registers do not always name the place where baptism was administered. The Fathers of St. Joseph's traveled far and near, to say Mass and give the sacraments. A glance at the registers themselves will show how wide a field bore witness to their sacred labors. We find mention of places in Pennsylvania, New Jersey, and, it has been suggested, since many names are no longer recognizable with certainty, even in Maryland and Delaware. I have noted the places named in the registers now being published, and find them to number forty-three in all. They are here given just as set down, with the supposed or known location in brackets, together with the date of their first appearance in the register. They are:

(1) Philadelphia; (2) Concord [Del. Co., Pa.], Nov. 5, 1758; (3) Matthew Geiger's house [in New Jersey], March 15, 1759; (4) Adam Geiger's [New Jersey], Jan. 2, 1760; (5) Geiger's [ditto], June 27, 1759; (6) the glass-house [Salem Co., N. J.], May 14, 1761; (7) in New Jersey frequently; (8) Thomas Maguire's house, Chester [Pa.], July 27, 1762; (9) Chester [do.], July 4, 1763; (10) in Chester Co. [do.], May 6, 1764; (11) Goshenhoppen [Berks Co., Pa.], July 1, 1764; (12) while traveling, *in itinere*, Nov. 6, 1764; (13) Haycock [Bucks Co., Pa.], Nov. 18, 1764; (14) Pikesland [Chester Co., Pa.], March 3, 1765; (15) Berks Co. [Pa.], April 19, 1765; (16) Ringwood [Passaic Co., N. J.], April 26, 1765; (17) while returning home, *in reditu*, May 1, 1765; (18)

near Yellow Springs [Chester Co., Pa.], Dec. 15, 1765; (19) New Castle [Del.], Feb. 8, 1766; (20) Jacob Eck's house, March 4, 1766; (21) Basconridge [Somerset Co., N. J.], April 24, 1766; (22) Salem [N. J.], Aug. 28, 1766; (23) John Broc's house [Philadelphia], Feb. 3, 1767; (24) Gothland [N. J.?], June 20, 1767; (25) Reading Furnace [Chester Co., Pa.], June 18, 1768; (26) Charlottenburg [N. J.?], Oct. 23, 1768; (27) Pilesgrove [Salem Co., N. J.], March 19, 1769; (28) Nicholas Wochman's house [Burlington Co., N. J.?], April 10, 1771; (29) Burlington Co. [N. J.], Nov. 12, 1771; (30) Cohansey [Cumberland Co., N. J.], Nov. 18, 1771; (31) Longpond [Sussex Co., N. J.?], Nov. 18, 1772; (32) during a mission from April 24 to May 4, 1774; (33) near Millstown [?] after May 29, 1774; (34) Springfield [Essex Co., N. J.?], Sept. 3, 1774; (35) Middleton [N. J.?], Sept. 6, 1774; (36) Sandy Run, Sept. 7, 1774; (37) Hunterdon Co. [N. J.], Oct. 6, 1774; (38) Morris Co. [N. J.], Oct. 13, 1774, (39) Mt. Hope [Morris Co., N. J.], Oct. 23, 1774; (40) Pottsgrove, March 22, 1775; (41) Sussex Co. [N. J.], May 17, 1775; (42) near Haycock [Bucks Co., Pa.], June 1, 1775; and (43) Greenwich [Cumberland Co., N. J.?], Oct. 11, 1775.

The larger number of these places are so well known as to call for no further description. Others present certain difficulties, apparently insuperable, to determine their location with precision. I therefore leave them without any other note except what is contained within the brackets, with one exception, and that is the Geigers, who, from the frequency with which they are met, seem to deserve something more than a passing notice. It has been suggested that Geiger's was near New York city, somewhere near the state boundary line, between New York and New Jersey. This I am forced to consider as wholly untenable, and to maintain, on the contrary, that the Geigers lived near Philadelphia—maybe at Frankford, or at Salem, N. J. In support of this conclusion, the registers themselves present three plain facts: first, that on May 14, 1761 (*q. v.*) two baptisms were conferred—one at Adam Geiger's and the other at "the glass-house."

As the baptisms were conferred on the same day, these two places could not have been far apart, at least not more than a day's journey. (This is on the supposition that the same minister conferred baptism in both cases.) Now glass-making was es-

pecially carried on in and near Philadelphia, as well as at Salem, N. J. In 1683, Wm. Penn alludes to a glass-house in Frankford (See Scharf and Westcott's "History of Philadelphia," vol. III., p. 2298); in 1740, as we learn from a letter from the custom-house, London, dated July 31, there was "a glass-house" within eight miles of Salem [N. J.] (see "N. J. Archives," First Series, vol. VI.), and in 1769, Richard Wistar transferred his glass-factory from New Jersey to Philadelphia. (See "History," above.) Glass-making was then no rarity in or near Philadelphia. The location of "the glass house" seems more definitely put near Salem rather than Philadelphia, from the second fact that two baptisms again were conferred on immediately successive days, one on March 17, 1771, at Pilesgrove, and the other the day after at "the glass-house." Here, then, we have three places given, one located with precision—Pilesgrove, the second—"the glass-house," not far from it, and the third—Geiger's, not far from either. Pilesgrove is in Salem county, a little southeast of Philadelphia, and therefore Geiger's could not have been very far from this latter place.

The third fact only serves to confirm the vicinity of Geiger's to Philadelphia or Salem the more plainly, and this is that baptism was again conferred on two successive days, namely, August 27, 1766, at Geiger's, and on the day following at Salem, N. J. For these three reasons I am led to infer that Geiger's must have been in or near Philadelphia, and that by no possibility could it have been in the neighborhood of New York.

As to the method employed in copying the registers, I believe it only fair to state that the copyist, as he assures me, has transcribed the various entries in the original faithfully, in the same order in which they read, and without any attempt to change names or dates. Even the peculiarities in spelling have been preserved, except in the case of Christian names, and only these have all been rendered according to modern fashion. As regards family names, although they, as is very evident, have been in many instances mis-spelled, still it has been thought better to preserve them, mistakes and all, without any change. Wherever the words have proved indistinct and have baffled the copyist, the probably true way of spelling them has been supplied in brackets, sometimes with the addition of a question-mark.

The letters L. C. that is, *legitime conjugati*, or lawfully married, are often met with in the old registers, after the names of parents or god-parents. They have been left out altogether in this volume, principally because, while their mention in comparatively but a few instances certifies no doubt to the fact that the parties named were married, their absence or omission can in no manner be taken to imply that the far greater number of parents and others who are not so marked, were unmarried.

FR. THOMAS C. MIDDLETON, O. S. A.

VILLANOVA COLLEGE, PA.,

December, 1, 1886.

N. B.—The inserton of (P.) after a name in the following records, indicates that the person was a Protestant. It is also to be noted, that whenever the place at which the baptism took place is not named, Philadelphia is generally understood.

REGISTER OF BAPTISMS FOR 1758.

Kauffman, James, of Joseph and Anna Catherine (P.) Kauffman, born August 14, baptized September 17, the sponsors being John Gatringer [Cottringer?] and Catherine Spengler.

Carroll, Augustus Patrick, of Morris Carroll and Margaret Canon, born August 24, baptized September 27.

Troy, Daniel and Patrick (twins), of Paul Troy and Maria le Blanc, baptized September 27.

Lancely, Eleanor, of Isaac Lancely and Eleanor Croaglan, born June 21, baptized September 3.

Fitzpatrick, James, of James (P.) and Elsie Fitzpatrick, born October 31, 1757, baptized August 29, sponsors Garret Cavernoy and Susie Mequiet.

Buttler, Mary, of Richard and Rebecca Buttler, born April 25, 1756, baptized October 13, sponsors Darby and Bridget Savage.

Carroll, John, of Timothy and Elizabeth Carroll, born October 7, baptized October 17, sponsors Edmund Buttler and Margaret Arnold.

Becker, Joseph, of Bartholomew and Elizabeth Becker, born October 18, baptized October 24, sponsors Joseph and Catherine Kauffman.

Keeth, Cornelius, of William and Margaret Keeth, born October 17, baptized October 28, sponsor Eleanor Keeth.

- Godon, Charles, of Charles and Mary Godon, born October 26, baptized November 2, sponsor Susanna Conelin.
- Lewis, Mary, of David Lewis and ———, born May 13, 1756, baptized November 5, sponsors James and Elizabeth Wilcox, at Concord, [Delaware county, Pa.].
- Wiester, Mary Salome, of Peter and Mary Wiester, born October 29, baptized November 19, sponsors Adam and Salome Wilhelm.
- Dumb [Thum?], Mary Margaret, of Caspar and Eva Dumb [Thum?], born November 4, baptized November 19, sponsor Mary Margaret Cunin.
- Bower, Robert, of Robert (P) and Mary Bower, born March 20, baptized November 20, witnesses Michael Crowley and Tiraness Kramer, sponsor Mary Scandlan.
- Buttler, Jeremiah, of William and Jane Buttler, born November 20, baptized November 22, sponsor Thomas Ryan.
- Haffert, Mary, of Jacob and Mary (P.) Haffert, born November 10, baptized November 23, sponsors Bryan Carty and Anna Kelly.
- [Philips?], Catharine Elizabeth, of John and Elizabeth [Philips?], born November 19, baptized November 23, sponsors Bartholomew and Catharine Elizabeth Becker.
- Lassher, Mary Catharine, of Leonard and Mary Ann Lassher, born November 28, baptized December 8, sponsor Catharine Vole.
- Makan, Arthur, of John and Jane (P.) Makan, born November 16, baptized December 24, sponsors Andrew Foley and Elizabeth Burke.
- Whole number of baptisms—twenty.

 REGISTER OF BAPTISMS FOR 1759

- Meyern, Anthony, of Elizabeth Margaret Meyern (P.), born December 27, 1758, baptized January 2, sponsors Elizabeth and James Welsh.
- Fitzgerald, John, of David and Phoebe Fitzgerald, born January 6, baptized January 17, sponsors Joseph and Judith Fitzharald.
- Schilling, Peter, of Philip and Eva Schilling, born January 14, baptized January 18, sponsors Peter and Elizabeth Hegner.
- Schneider, Anna Regina, of Henry and Barbara Schneider, born January 15, baptized January 21, witnessed by Anton Ottman and Anna Regina, his wife.
- , Sarah, born December —, 1758, baptized January 21.
- Schene, Barbara, of Lawrence and Mary Magdalen Schene, born January 27, baptized February 1, sponsors Anton Graf and Barbara Waltrich.
- Geck, Peter, of Adam and Catharine (P) Geck, born February 6, baptized February 12, sponsors Peter and Elizabeth Hegner.
- Kelly, James, of John and Hannah Kelly, born February 21, baptized February 22, sponsors Thos. and Anna Fitzsimmons, Jr.

- White, Charles and Francis (twins), of Chas. and Jane White, born February 9, baptized February 23, sponsors Francis and Barbara Sener.
- Holzhauser, Christian, of Dietrich and Christina (P.) Holzhauser, born February 20, baptized February 25, sponsors Christian Bub and Barbara Costin.
- Hely, Anna, of John and Catharine Hely, born July —, 1756, baptized March 8, sponsor Catherine Dakin.
- Hely, Margaret, of the same parents, born April, — 1758, baptized March 8.
- Halder, Anna Maria, of Martin and Margaret Halder, born December 20, 1758, baptized March 15, sponsors Philip Jacoby and Susanna Geiger, in Mathew Geiger's house.
- McDead, Mary, of John and Margaret McDead, born February 3, baptized March 15, sponsors Jacob and Mary Eva Cassa.
- Friets, Mary Margaret, of Daniel and Joanna Friets, born March 22, baptized March 25, sponsors Peter and Mary Margaret Friets.
- Farrell, Thomas, of Robert Farrell and ———, born March 18, baptized March 31, sponsors Francis Farrell and Eleanor Swan.
- Stahler, Anna Maria, of John and Christina Stahler, born March 19, baptized April 1, sponsors John Stahler and Anna Maria Wilhelm.
- Esling, Mary Eva, of Paul and Christina Esling, born March 25, baptized April 1, sponsors Philip and Eva Schilling.
- Kennedy, James, of James Kennedy and Debora (P.) Stephens, born April 25, 1758, baptized April 8, sponsors Thos. Leanon and Catherine Welsh.
- Lederman, Francis Joseph, of John and Mary Catherine Lederman, born April 10, baptized April 15, sponsors Francis Joseph Lederman and Charlotta Miller.
- Hoffman, John George, of Christian and Cunegunda Hoffman, born April 6, baptized April 15, sponsors Valentine Cori and Barbara Weber.
- Waas, Paul Francis Xavier, of Sebastian and Anna Mary Waas, born February 27, 1757, baptized April 17, sponsors Paul and Dorothy Miller.
- Waas, Anthony Ignatius, of the same parents, born November 9, 1758, baptized April 17, sponsors Anthony and Anna Mary (P.) Gabriel.
- Schad, Francis Joseph and John George (twins), of John Peter and Mary Elizabeth Schad, born April 13, baptized April 19, sponsors John George and Anna Mary Martz.
- Villar, Mary Elizabeth, of Anthony and Mary Eva Villar, born Nov. 5, 1758, baptized April 22, sponsor Mary Elizabeth Stauter.
- Nicholson, John, of John and Sarah Nicholson, born Dec. 26, 1758, baptized April 29, sponsors Edw. Hughes and Bridget Hunt.
- Gräser, Mary Martha, of Frederic and Mary Elizabeth Gräser, born May 1, baptized May 5, sponsors Herman and Mary Martha Faust.

- Hugh, Henry, of Patrick and Thamar [Hannah ?] Hugh, born April 5, baptized May 6, sponsors Bernard Martin and Catharine Duken, at Concord [Del. Co., Pa.].
- Malleben, Mary, of Thomas and Christina Malleben, born April 26, baptized May 19, sponsors William Gallagher and Magdalen Malleben.
- , Thomas. (No particulars.)
- Viel, Christopher, of Christopher Viel and ——, baptized May 25.
- Riechart, Dorothy, of Lothaire and Elizabeth Riechart, born Oct. 3, 1753, baptized June 2, sponsors Paul and Dorothy Miller.
- Riechart, John, of same parents, born March 1, 1758, baptized June 2, sponsor John Heiser.
- David, Charles, of Anthony and Maria Theresa David, born May 29, baptized June 10, sponsors, Gerard and Catharine Mead.
- English, Elizabeth, of Francis and Elizabeth English, born April 2, baptized ——, sponsors Firman Pow[*dern* ?] and Elizabeth Franks.
- Picket, Sarah, of Edmund and Mary Picket, born Dec. 21, 1757, baptized July 2, sponsor Thomas Clark, at Concord [Del. Co., Pa.].
- Fleur, Martin, of Dominic and Nanon Fleur, born Dec., — 1758, baptized June 27, sponsors Martin Halder and Regina Meyer, at Matthew Geiger's.
- Eyenson, Sarah, of John and Elizabeth Eyenson, born April 7, baptized June 27, sponsors Christopher Thurnbach and Susan Catherine Geiger [probably at Geiger's].
- Krumholz, Anna Barbara, of John Charles and Anna Maria Krumholz, born June 30, baptized July 8, sponsors Francis and Barbara Sener.
- Allison, John, of Richard and Eleanor Allison, born ——, baptized July 23.
- Savage, Thomas, of Jeremiah Savage, born ——, baptized July 25, sponsor Bridget Savage.
- Essling, John, of Peter and Maria Essling, born June 20, baptized July 29, sponsors John and Anna Maria Gross.
- Rohrer, Mary Catharine, of John (P.) and Anna Gertrude Rohrer, born May —, 1755, baptized Aug. 4, sponsors Bartholomew and Catherine Elizabeth Becker.
- Rohrer, Catharine Elizabeth, of same parents, born Feb. 19, 1757, baptized Aug. 4, sponsors Andrew and Mary Catharine Englehardt.
- Rohrer, Peter, of same parents, born Jan. —, baptized Aug. 4, sponsor Peter Dietrich.
- Essling, Paul, of Nicholas and Mary Joanna Essling, born July 30, baptized Aug. 4, sponsors Paul and Christina Essling.
- Weidman, Henry, of John and Anna Barbara Weidman, born July 27, baptized Aug. 4, sponsors Henry and Mary Catharine MacGray.
- Hunecker, Anna Sibylla, of Mark and Anna Hunecker, born Aug. 6, baptized Aug. 7, sponsors Anna and Sibylla Walter, near Philadelphia.

- Barry, John and James (twins), of William and Mary Barry, born June 7, baptized August 9, sponsors Mary Cook and Bridget Hunt.
- [Charlie?], Mary Barbara, of Joseph and Barbara [Charlie?], born August 14, baptized August 15, sponsors Humbert and Barbara Benoit.
- Fox, Anna, of William and Rosina (P.) Fox, born August 1, baptized August 15, sponsor Catherine Ryan.
- Viet, Bartholomew, of Henry and Ottilia Viet, born August 7, baptized August 19, sponsors Bartholomew and Catharine Elizabeth Becker.
- Geiger, Elizabeth, of Adam and Agnes Geiger, born July 10, baptized August 22, sponsors Christian Thurnbach and Susan Catharine Geiger, at Geigers'.
- Schnable, James, of Andrew and Eva Schnable, baptized August 23, witnessed by Joseph and Mary Magdalen Hanckaun.
- England, Elizabeth, of Thomas and Anne England, born September 9, baptized September 15, sponsors John Moor and Eliza Doyle.
- Hoffman, Anthony, of John and Constantia (P.) Hoffman, born September 8, baptized September 16, sponsors Anthony and Regina Ottman.
- Connor, Bridget, of Peter and Dorothy Connor, born September 17, baptized September 19, sponsor Mary Hefferman.
- LeBlanc, Mary, of Henry and Mary LeBlanc, born September 8, baptized September 30, sponsors Michael Litle and Mary Hefferman.
- Schreiner, Mary Anna, of Ans-lm and Elizabeth Schreiner, born September 27, baptized September 30, sponsors Leonard and Mary Anna Lasher.
- Benner, Susanna, of Christian and Magdalen Benner, born September 16, baptized October 3, sponsors Peter Halder and Mary Catharine Griesmeyer, at Geiger's.
- Rudolph, John, of John and Margaret (P.) Rudolph, born October 4, baptized October 8.
- Hussey, John, of William and Eleanor Hussey, baptized October 8, sponsors Mary Catharine Griesmeyer and Brian O'Harra.
- Baldrich, John, of Robert and Mary Baldrich, born September 6, baptized October 21, sponsors John and Sarah Heasy.
- McDonald, Mary, of John and Bridget McDonald, born August 1, baptized October 21, sponsors William Buttler and Thomas Groaly.
- , Sarah, baptized November 1.
- Hirst, John Peter, of Nicholas and Barbara Hirst, born November 1, baptized November 2, sponsors Peter and Elizabeth Hegner.
- Foy, Elizabeth, of Patrick and Margaret Foy, born November 1, baptized November 8, sponsors Martin Welsh and Catharine Foaley.
- Poth, John Adam, of John and Eva Poth, born September 9, baptized November 11, sponsors John Adam and Elizabeth Poth.
- Spiess, Anthony, of Wolfgang and Anna Catharine Spiess, born ———, baptized November 21, sponsor Margaret LeBlanc.

- Freeman, John, of Wm. and Elizabeth Freeman, baptized December 2, sponsors Peter and Mary Weisser.
- Moor, Elizabeth, of John Moor and Catharine Nigart, born November —, baptized December 2, sponsor Rachael Therry.
- Zeis, John, of John Adam and Mary Anna Zeis, born December 12, baptized December 19, sponsors John and Anna Barbara Weidman.
- Ungar, Mary, of Jacob and Anna Margaret Ungar, born December 15, baptized December 29, sponsors Mark and Anna Hunecker.
- Lasher, Frederic, of Leonard and Mary Ann Lasher, born December 19, baptized December 26, sponsors Frederick and Elizabeth Gräser.
- Slevin, Margaret, of Patrick and Elizabeth (P.) Slevin, born December 26, baptized December 28, sponsors Neal Heart and Eleanor Kennelly.
- Whole number of baptisms—seventy-eight.
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REGISTER OF BAPTISMS FOR 1760.

- Bub, Susanna, of Melchior and Barbara Bub, born December 10, 1759, baptized January 1, sponsors Christian Thurnbach and Susan Catharine Geiger.
- Kelty, John, of Bartholomew and Catharine Kelty, born December 17, 1759, baptized January 2, sponsors John McGill and Susan Catharine Geiger.
- Galvin, Catharine, of Jeremiah and Mary Galvin, born November 9, 1759, baptized January 2, sponsors Patrick Edward Colman and Anna Delaney, at Adam Geiger's, in New Jersey.
- Vanhost, Mary, of Isaac and Susanna Catharine (P.) Vanhost, born December 2, 1759, baptized January 13, sponsors Jacob and Anna White.
- Viel, John Henry, of Rudolph and Magdalen Viel, born January 17, baptized January 20, sponsors Henry and Mary Barbara Schneider.
- Dunn, Daniel, of Nicholas and Anne Dunn, born July 2, 1758, baptized January 28, sponsors Henry Arnold and Joanna Welsh.
- Metzgar, Francis, of John and Cecilia Metzgar, born February 10, baptized February 12, sponsors Francis and Barbara Somer [Sener?], James —, baptized February 17.
- Thum, Anna Mary, of Caspar and Eva Thum, born February 17, baptized February 24, sponsors Michael and Eva Kheun.
- Schilling, John Michael, of Philip and Eva Schilling, born February 8, baptized February 24, sponsors John Michael and Catherine Wolff.
- Uhlein, George Joseph, of Francis Louis and Mary Ursula Uhlein, born February 28, baptized March 9, sponsors Joseph Dientz and Barbara Kornin.

- Foratch, John Bartholomew, of Joseph and Anna Maria Foratch, born February 28, baptized March 9, sponsors Bartholomew and Catharine Elizabeth Becker.
- Clerck, Thomas, of John and Elizabeth Clerck, born September 14, 1759, baptized March 12, sponsors James McGill and Hannah Machantlen, at Geiger's.
- Huber, James, of Michael and Hannah Huber, born January 18, baptized March 12, sponsors Michael Zartel and Catharine Schülz.
- Leanan, James Patrick, of Thomas and Anna Leanan, born March 18, baptized March 20, sponsors William Gallagher and Bridget Savage.
- Gerstenberger, Michael, of Andrew and Magdalen Gerstenberger, baptized March 30, sponsors Michael Sauerwald and Charlotte Miller.
- Lenox, Martha, of John and Mary Lenox, born January 8, 1758, baptized April 6, sponsors Dennis and Elizabeth Dunn.
- Lenox, Mary, same parents, born March 31, 1759, baptized April 6, sponsors Dennis Dunn and Nellie O'Bryan.
- [Herrih?], Mary Gertrude, of Nicholas and Sophia [Herrih?], born March 15, baptized April 7, sponsors John and Gertrude Stauter.
- Allen, Thomas, of Richmond and ——— Allen, baptized April 13, sponsors, Thos. Fitzsimmons, and Catharine Spengler.
- Allen, Esther, of the same parents, baptized April 13.
- Allen, Mary, of the same parents, baptized April 24.
- Wilcox, George, of Jacob and Prudence Wilcox, born April 28, baptized May 5, sponsors Eliza and Thomas Wilcox, at Concord [Del. Co., Pa.].
- Daniel, John, of John and Margaret Daniel, born March 10, baptized May 5, sponsors Michael and Jane Robinson.
- Kheun, Mary Elizabeth, of Michael and Eva Kheun, born April 28, baptized May 5, sponsors Caspar and Mary Eva Thumb.
- Heling, Elizabeth, of John and Magdalen Heling, born Nov. 17, 1756, baptized May 5, sponsors Paul and Dorothy Miller.
- Goff, Anna, of Peter and Mary Goff, born April 20, baptized May 5, sponsors Thomas and Henrietta Maria Fitzsimmons.
- Weisser, Mary Catharine, of Peter and Anna Mary Weisser, born April 29, baptized May 18, sponsors Michael and Mary Catharine Wolf.
- Denetter, John, of John and Anna Mary Denetter, born May 4, baptized May 25, sponsors George and Anna Mary Mertz.
- Hegner, Peter, of John and Anna (P.) Hegner, born April 3, baptized May 25, sponsors Peter and Elizabeth Hegner.
- Stumpf, Christopher, of Christopher and ——— (P.) Stumpf, born Dec. 16, 1759, baptized June 11, sponsors Adam and Agnes Geiger, at Geiger's.
- Harrison, Frances, of Lancelot and Joanna Harrison, born July 4, baptized July 27, sponsors John Gattringer and Mary McCarty.
- Hely, Edward, of John and Catharine Hely, born March 10, baptized

- June 15, sponsors Edward Morry, or Morris and Susanna Isarden, witnesses Andrew Connor and Eleanor Burck.
- Schad, John George, of John Peter and Mary Elizabeth (P.) Schad, born July 2, baptized July 22, sponsors John George and Anna Mary Mertz.
- Cassin, John, of John and Elizabeth Cassin, born July 16, baptized August 4, sponsors Thomas Thynon and Margaret Brazil.
- Rischhart, Joseph, of Lóthaire and Elizabeth Rischhart, born March 11, baptized Aug. 24, sponsors Joseph Wirth and Charlotte Miller.
- Bane, Gilbert, of Gilbert (P.) and Mary Bane, born June 20, baptized August 27, sponsor Mary Shean.
- Villare, Mary, of Anthony and Mary Eva Villare, born Aug. 1, baptized Aug. 27, sponsor Mary Taubenhauer.
- Gräser, Paul, of Frederick and Elizabeth Gräser, born Aug. 25, baptized Aug. 28, sponsors Paul and Christina Essling.
- Welsh, Hannah, of John and Rebecca (P.) Welsh, born May 16, baptized Aug. 30, sponsor Hannah Grogan.
- Meyer, John, of John and Mary Rosa Meyer, born Sept. 2, baptized Sept. 14, sponsors George and Mary Mertz.
- Holtzhauser, Francis, of Dietrich and Christina (P.) Holtzhauser, born Sept. 11, baptized Sept. 21, sponsors Christian Bub and Mary Barbara Bifar.
- Feighen, Daniel, of Patrick and Margaret Feighen, born April 23, baptized Oct. 1, sponsors Adam and Agnes Geiger, at Geiger's.
- Banks, Samuel, of Samuel and Susanna Banks, born January —, baptized October 5, sponsor Daniel Hely.
- [Philips?], Anthony, of John and Elizabeth [Philips?], born October 18, baptized October 19, sponsors Anthony and Barbara Graff.
- Dienstman, Mary Christina, of John Peter and Anna Mary (P.) Dienstman born September 12, baptized October 21, sponsors Michael and Elizabeth Christ.
- O'Neill, Elizabeth, of James and Elizabeth O'Neill, born October 21, baptized October 22, sponsors Wm. Farrell and Anna Mary [Bimpel?].
- Becker, Bartholomew Francis, of Bartolomew and Elizabeth Becker, born October 18, baptized October 26, sponsors, Francis and Barbara Sener.
- Coleman, Catharine, of John and Joanna Coleman, baptized November 2, sponsors John Gogin and —McCarty.
- Martin, Anne, of Anthony and Anna (P.), Martin born November 3, baptized November 3, sponsors Emmanuel Fero and Joanna Welsh.
- Sexton, Mary, of John and Catherine Sexton, born October 23, baptized November 10, sponsors Samuel Watts and Placentia Sexton.
- Landry, Josephine Mary, of Peter and Anna Landry, born November 26, baptized Noeember 27, sponsors Oliver and Mary Josephine O'Kain.

- Tscharte, Mary Elizabeth, of Christopher and Mary Dorothy (P.)
Tscharte, born November 30, baptized December 6, sponsor Mary Elizabeth Hauser.
- Schöne, Mary Magdalen, of Lawrence and Mary Magdalen Schöne, born December 6, baptized December 7, sponsors John Sauerwald and Mary Magdalen Essling.
- Mallaben, Christina, of Thomas and Christina Mallaben, born November 23, baptized December 7, sponsors John Morris and Deborah Doyle.
- Lederman, Michael, of John and Mary Catherine Lederman, born December 7, baptized December 7, sponsors Michael Sauerwald and Anna Catharine Becker.
- Sweetman, Christopher, of Richard and Bridget Sweetman, born November 30, baptized December 7, sponsors Rudolph Meyer and Anna Catharine Spun.
- Hirt, John, of George and Anna Barbara Hirt, born November 28, baptised December 7, sponsors John and Mary Rosa Meyer.
- Cumberland, William, of Robert (P.) and Mary Cumberland, born November 28, baptized December 20, sponsor Elizabeth Morry.
- Christ, Mary, of Michael and Elizabeth Christ, born November 27, baptized December 20.
- Whole number of baptisms—sixty.

REGISTER OF BAPTISMS FOR 1761.

- Schneider, Anthony, of Henry and Barbara Schneider, born January 7, baptized January 11, sponsor Anthony Ottman.
- Heinrich, Anna Mary Catharine, of John and Mary Catharine (P.)
Heinrich, born December 6, 1760, baptized January 11, sponsors George and Anna Mary Mertz.
- Schreiner, Catharine, of Anselm and Elizabeth Schreiner, born January 17, baptized January 25, sponsors Joseph and Catharine Eck.
- Galater, Anna Barbara, of Michael and Elizabeth Catharine Galater, born February 6, baptized February 8, sponsors Andrew Kestner and Anna Barbara Begern.
- Carroll, Daniel, of Timothy and Elizabeth Carroll, born January 28, baptized February 8, sponsors Owen Macarty and Mary Carty.
- White, Elizabeth, of James and Anna White, born February 10, baptized February 15, sponsors Dudley Dougherty and Deborah Doyle.
- Babin, Margaret Pelagia, of Zachary and Margaret Babin, born February 19, baptized February 20, sponsors John Babin and Pelagia Galerm.
- Bony, John Baptist, of Joseph and Mary Bony, born February 19, baptized March 1, sponsors Peter Landry and Josephine Bourg.
- , Rebecca, of Eva ———, baptized privately, March 6.
- , Francis, a slave, baptized March 9.

- Miller, Simon, of Matthias and Anna Mary Miller, born January 20, baptized March 11, sponsor Agnes Greismeyer, witness Peter Sauter, at Adam Geiger's, New Jersey.
- Martin, Elizabeth, of John Martin and Margaret Halder, born February 8, baptized March 11, sponsors Adam Geiger and Catharine Jacobi, *ibid.*
- Waas, Mary, of Sebastian and Anna Mary Waas, born January 14, 1760, baptized March 21, sponsors Henry Arnold and Magdalen Hamin.
- Ryan, John, of Thomas and Catharine Ryan, born January 28, baptized March 22, sponsors Thomas Leanan and Deborah Doyle.
- Landron, John Charles, of Jean and Blanche Landron, baptized March 25, sponsors John Barbin and Isabella Godrot; baptized privately, ceremonies supplied.
- Gattringer [Cottringer?], George, of John and Catharine Gattringer, born March —, baptized March 24, sponsors George Meade and Catharine Spengler.
- Wilhelm, Joseph, of Gerard and Elizabeth Wilhelm, born April 2, baptized April 12, sponsors Joseph and Anne Mary Senaur.
- Hoffman, Mary Barbara, of Sebastian and Cunegunda Hoffman, born April 2, baptized April 12, sponsors Valentine and Barbara Korn.
- Smith, Thomas, of William (P.) and Sarah (P.) Smith, born March —, baptized April 26, sponsors Peter and Elizabeth Weissburger.
- David, Lucy Frances, of Anthony and Mary Theresa David, born April 24, baptized May 3, sponsors Thomas and Anna Fitzsimmons.
- Hirt, Peter, of Nicholas and Barbara (P.) Hirt, born April 22, baptized May 7, sponsors Peter and Elizabeth Hegner.
- Kauffman, Anna Mary, of Joseph and Catharine (P.) Kauffman, born April 25, baptized May 10, sponsors John Gattringer and Catharine Spengler.
- Walter, Catharine, of Paul and Magdalen (P.) Walter, born March 25, 1758, baptized May 10, sponsors Adam and Catharine Meyer.
- Walter, John, of the same parents, born March 1, 1760, baptized May 10, sponsors John and Catharine Gattringer.
- Kelty, William, of Bartholomew and Catharine Kelty, born March 1, baptized May 14, sponsors James and Joanna Magill, at Adam Geiger's, New Jersey.
- Wentzel, John Adam, of John William and Anna Mary (P.) Wentzel, born April 27, baptized May 14, sponsors John Adam Geiger and Anna Abel, at the glass house.
- Essling, Frederic, of Paul and Christina Essling, born May 8, baptized May 12, sponsors Frederick and Elizabeth Gräser.
- Forêt, John Baptist, of Ferdinand and Margaret Forêt, born October 20, 1755, baptized May 12, sponsors ——— Babin and Mary M. ———, ceremonies supplied.
- , Catharine, born Sept. 22, 1759, baptized May 26, sponsors Sebastian and Cunegunda Hoffman.

- McDonald, Anna, of John and Sarah McDonald, born Aug. 8, 1759, baptized May 30, sponsor Elizabeth O'Neil.
- Lee, Thomas, of James and Anna Lee, born April 6, baptized May 30, sponsors Elizabeth and Patrick O'Neil.
- Bisar, Francis, of Sebastian and Mary Barbara Bisar, born May 24, baptized May 31, sponsors Francis and Barbara Sener.
- Dussonds, Elizabeth, of Thomas Dussonds and ———, born May 28, baptized May 31, sponsor Elizabeth Gräser.
- Baudoin, James, of Alexander and Mary Josephine Baudoin, born May 28, baptized June 2, sponsors James Alexander Finnet and Mary Bourg.
- Macarty, Mary, of Owen and Elizabeth Macarty, born May 27, baptized June 7, sponsors Edmund Buttler and Mary Carty.
- Collins, John, of James and Eleanor Collins, born Aug. 11, 1760, baptized June 8, sponsor Jeremiah Shea.
- Hunecker, Joseph, of Mark and Anna Hunecker, born June 8, baptized June 11, sponsors Joseph and Catharine Eck, near Philadelphia.
- Kelty, Owen, of Owen and Hannah Kelty, born Oct. 9, 1760, baptized June 17, sponsors John and Margery Magill, in New Jersey, at Geiger's.
- Geiger, Agnes, of John Adam and Agnes Geiger, born June 11, baptized June 18, sponsors Lawrence Caspar and Agnes Griesmeyer.
- McDonald, Thomas, of Jeremiah and Mary McDonald, born June 27, baptized June 28, sponsors James Francis and Elizabeth Murray.
- Moran, James, of Patrick and Eleanor Moran, born June 7, baptized July 11, sponsors Martin Welsh and Mary Makra.
- Riechart, Mary Magdalen, of John and Mary Apollonia Riechart, born June 28, baptized July 12, sponsors Anna Mary Freddeia [Fredder?] and Mary Magdalen Ambipère.
- Welsh, Peter, of Peter Welsh and Margaret Roadge, born Nov. 7, 1759, baptized July 12, sponsors Eustace Daniel and Euphrosyne Daigle.
- Kelly, William, of ——— and Anna Kelly, born June 13, baptized July 12, sponsors James Smith and Mary Brazil.
- Buttler, Elizabeth, of Thomas and Rosa Buttler, born July 10, baptized July 19, sponsors Peter and Elizabeth Weisenberger.
- Greanaus, Anna, of Jonathan and Joanna Greanaus, born Nov. —, 1760, baptized July 19, sponsors Wm. Murray and Catharine Ryan.
- Smith, Anna, of James and Elizabeth Smith, born May 5, baptized July 19, sponsors Joanna Welsh and Margaret Ryan.
- McMahon, Mary, of Patrick and Elizabeth McMahon, born June 25, baptized July 26, sponsor Catharine Arnold.
- Sluman, Robert, of Robert Sluman and ———, born Aug. 16, 1754, baptized Aug. 2, sponsor Catharine Arnold.

- Walker, George, of Emas [Enos?] and Catharine Walker, born March 5, baptized Aug. 9, sponsor Austin Villars.
- Magill, John, of Michael and Mary Magill, born August 31, 1758, baptized August 12, sponsors John Magill and Mary Roberts, in New Jersey.
- Benner, Margaret, of Christian and Magdalen Benner, born July 12, baptized Aug. 12, sponsors James Philip Wenzel and Margaret Halder, *ibid.*
- Thurnbach, Henry, of Christian and Susan Catharine Thurnbach, born July 9, baptized Aug. 12, sponsors Henry Geiger and Agnes Griesmeyer, *ibid.*
- , Elizabeth born ———, 1759, baptized August 27, sponsor Anna Elizabeth ———, a slave of Peter Hegner, *ibid.*
- Guet, Simon Joseph, of Simon Joseph and Magdalen Guet, born September 8, baptized September 10, sponsors Peter Gigitry and Mary Melanson, *ibid.*
- Halder, Francis, of Francis and Margaret Halder, born August 6, baptized October 9, sponsors George and Christina Viet, *ibid.*
- Walsh, Catharine, of James and Rosa Walsh, born October 2, baptized October 9, sponsors John Murphy and Catharine Duken.
- Coleman, Edward, of Edward and Anna Coleman, born November 8, 1760, baptized October 14, sponsors Peter Magill and Mary Kelly, in New Jersey.
- Magill, Susanna, of John and Catharine Magill, born June 25, baptized October 14, sponsors Adam and Agnes Geiger, *ibid.*
- Graff, Mary Magdalen, of Anthony and Barbara Graff, born October 13, baptized October 19, sponsors Joseph Würth and Catharine Miller.
- Sagetson, Anne Margaret, of John Sagetson (P.) and Eva Schreiner, born October 13, baptized October 16, sponsor Elizabeth Schreiner.
- Göck, Mary Catharine, of Adam and Anne Mary Göck, born October 18, baptized October 21, sponsors Carl and Anna Catharine Schmidt.
- Boirg, Anna, of John and Magdalen Boirg, born October 28, baptized October 28, sponsors Joseph de Bautan and Mary Galerm.
- Tscharte, Mary Elizabeth, of Christopher and Mary Dorothy (P.) Tscharte, born October 8, baptized November 1, sponsor Mary Elizabeth Stauter.
- Haug, Sophia, of Anthony and Mary Haug, born October 21, baptized November 1, sponsors Nicholas and Sophia Viel.
- Turner, Daniel, of John Turne. and Mary Bristlin, born October 20, baptized November 3, sponsor Michael Kelly, witness Rebecca Parker.
- Murphy, John, of Philip and Margaret Murphy, born November 10, baptized November 11, sponsors Timothy Carroll and Barbara Arnold.
- McDonald, Reynold, of Roderic and Anna (P.) McDonald, born October 17, baptized November 14, sponsors James White and Magdalen Gerstenberger.

Nihill, James, of Edmund and Mary Nihill, born October 19, baptized November 16, sponsors Thomas Fitzsimmons and Mary Gatringer.
 Goff, Thomas, of Thomas and Alice Goff, born November 8, baptized November 22, sponsors John and Anna Mary de Wetter.
 Bourg, Judith, of Paul and Judith Bourg, born November 8, baptized November 26, sponsors Peter Landry and Anna Bourg.
 Ruhl, Adam, of George and Barbara Ruhl, born December 5, baptized December 8, sponsors Adam and Catharine Meyer.
 O'Brien, Anna, of Matthew and Elizabeth O'Brien, born December 7, baptized December 10, sponsor Mary Galerm, ceremonies supplied.
 Jeneker, Joseph Charles, of Ephraim and Maria Jeneker, born November 10, 1760, baptized December 11, sponsor Mary Magdalen Russel.
 Hahn, John Valentine, of Christopher and Christina (P.) Hahn, born November —, baptized December 26, sponsors John Valentine and Barbara Korn.

Whole number of baptisms—seventy-five.

REGISTER OF BAPTISMS FOR 1762.

Schnable, Mary Magdalen, of Andrew and Eva Schnable, born Dec. 19, 1761, baptized Jan. 3, sponsor Joseph Huneker, Mary Magdalen Huneker witness.
 Kneut, Elizabeth, of John and Elizabeth Kneut, born Nov. —, 1761, baptized Jan. 7, sponsor Catharine Hefferin.
 Foaley, Mary, of Peter and Judith Foaley, born Nov. 8, 1761, baptized Jan. 17, sponsors Richard Sweetman and Mary Duffy.
 Essling, Anna Christina, of Peter and Mary Elizabeth Essling, born January —, baptized Jan. 17, sponsors Peter and Christina Essling.
 Bichau, John Baptist, of Paul and Mary Bichau, born —, baptized Feb. 1, sponsors Gregory Chenne and Magdalen Chenne, ceremonies supplied.
 Feinaur, John George, of Joseph and Anna Mary Feinaur, born Jan. —, baptized February 8, sponsors John George Lamb and Catharine Spengler.
 Schilling, Anna Catharine, of Philip and Eva Schilling, born —, baptized Feb. 11, sponsor Catharine Wolff.
 Weisenburger, Catharine, of Peter and Elizabeth Weisenburger, born Jan. 20, baptized Feb. 22, sponsors Andrew Gallagher and Catharine Duken, in vicinity of Philadelphia.
 Bosran, Miriam Modesta, of John and Anna Bosran, born Nov. 25, 1761, baptized March 3, sponsors Anthony Baudard and Margaret Doiron; baptized conditionally.
 Mullen, William, of Daniel and Catharine Mullen, born March 3, 1756, baptized March 10, sponsor Thos. Buttler, in vicinity of Philadelphia.

- Mullen, Hannah, of the same parents, born Feb. 6, 1758, baptized March 10, sponsor Anna Hunecker.
- Mullen, John, of the same parents, born Aug. 8, 1760, baptized March 10, sponsor Mary Hunecker.
- Landry, Miriam Margaret, of Peter and Josephine Landry, born — —, baptized March 13, sponsors Peter O'Kain and Margaret Landry; baptized conditionally.
- Frietz, John, of Caspar and Mary Frietz, born March 15, baptized March 28, sponsors John and Mary Stebing.
- Baldrich, William, of Robert and Mary Baldrich, born Feb. 15, baptized April 11, sponsors William Heasy and Joanna Neal.
- Herrick, John Anselm, of Nicholas and Sophia Elizabeth Herrick, born March 20, baptized April 12, sponsors John Stauter and Elizabeth Schreiner.
- Armstrong, William, of John and Mary Armstrong, born March 28, baptized April 13, sponsors ——— Baudon and Mary Benoit.
- Connor, Patrick, of Daniel and Eleanor Connor, born Oct. 20, 1761, baptized April 14, sponsors Richmond and Mary Allen.
- Eck, Joseph, of Jacob and Anna Eck, born Oct. 10, 1761, baptized April 18, sponsors Joseph and Catharine Eck.
- O'Kain, Mary, of Oliver and Mary O'Kain, born May 3, baptized May 4, sponsors Oliver de Cota and Magdalen le Prince.
- Rühl, John George, of Joseph and Anna Mary Rühl, born May 6, baptized May 9, sponsors Adam and Anna Mary Göck.
- Metzgar, Mary Elizabeth, of John and Cecilia Metzgar, born May 5, baptized May 9, sponsors John Hoffner and Elizabeth Cöchler.
- Nicholson, Owen, of John and Sarah Nicholson, born autumn, 1761, baptized May 15, sponsor Rudolph Essling.
- O'Harra, Mary Anna, of Bryan and Mary (P.) O'Harra, born Feb. 7, baptized May 15, sponsors Darby and Anna Savage.
- Stahler, John Frederic, of John and Christina Stahler, born February 11, baptized May 16, sponsors Frederick and Elizabeth Gräser.
- Hoffman, Mary Magdalen, of John and Christina Hoffman, born Feb. 9, baptized May 16, sponsors Valentine Korn, Jr., and Mary Magdalen Essling.
- Ford, John Peter, of John Stanislaus and Anna Ford, born May 18, baptized May 18, sponsors Peter Ford and Margaret Babin.
- Ball, George, of William Ball and Elizabeth Smith, born March 8, baptized May 23, sponsors George Nagle and Barbara Kneulin.
- Galather [Galater?], Mary Elizabeth, of Michael and Elizabeth Catharine Galather [Galater?], born May 31, baptized June 1, sponsors Joseph Kientz and Elizabeth Stauter.
- Hiner, John William, of Peter and Mary Josephine Hiner, born June 1, baptized June 1, sponsors John le Prince and Magdalen Caporon.
- Gatringer, [Cottringer?] James, of John and Catharine Gatringer [Cot-

- tringer?], born May 20, baptized June 6, sponsors James Thompson and Catharine Spengler.
- Sauerwalt, Elizabeth, of Michael and Margaret Sauerwalt, born June 6, baptized June 7, sponsors John and Elizabeth Walter.
- Kennedy, Rachael, of Patrick and Flora Kennedy, born May 11, baptized June 10, sponsors Cornelius Scantlen and Catharine O'Brien.
- Le Blanc, John Charles, of Charles and Anna le Blanc, born June 21, baptized June 21, sponsors Alexander le Prince and Magdalen Gliche.
- Stump, John, of Christopher and Margaret Stump, born December 3, 1761, baptized June 24, sponsors John and Regina Mayer, in New Jersey, as above.
- Huber, Francis, of Michael and Hannah Huber, born April 19, baptized June 24, sponsors Francis Franks and Margaret Halder, *ibid.*
- Butin, Susan Catharine, of Paul and Ursula Butin, born December 17, 1761, baptized June 24, sponsors Peter Dietry and Christina Geiger, *ibid.*
- D'Aigle, Joseph, of Alline and Euphrosyne D'Aigle, born May 22, baptized June 27, sponsors Joseph and Judith de Champs.
- Miller, Mathias, of John and Mary Miller, born June 12, baptized June 29, sponsor Mathias Jager, witness Catharine Brehm.
- Ungar, Gertrude, of Joseph (P.) and Margaret Ungar, born June 14, baptized July 4, sponsors Andrew Schwartzman and Gertrude Hegner.
- Kheun, Catharine, of Michael and Eva Keuhn, born June 17, baptized July 11, sponsors Caspar and Mary Thum.
- McKollom, Elizabeth, of James and Mary McKollom, born July 5, baptized July 11, sponsors Edward and Susanna Kearney.
- Mullen, Mary and Anna, twins, of Thomas and Anne Mullen, born July 13, baptized July 13, sponsor James Mullen, witness Hannah Maglochlin, for Mary, John O'Donnell and Margaret O'Donnell sponsors for Anna.
- Makoy, Margaret, of Enos and Sarah Makoy, born May —, baptized July 27, in house of Thomas Maguire, Chester, Pa.
- Lennox, John, of John and Margaret Lennox, born July 19, 1761, baptized August 8.
- Blanchart, Mary Margaret, of Oliver and Euphrosyne Blanchart, born August 9, baptized August 11, sponsors Daniel and Mary le Blanc.
- Sterling, Francis, of Joel and Mary Magdalen Sterling, born July 27, baptized August 17, sponsors Francis Waltrich and Mary Magdalen, daughter of Paul Essling.
- Green, Thomas, of Thomas and Margaret Green, born December 24, 1761, baptized August 22, sponsors Michael Bryan and Anna Deally.
- Fitzharold, Mary, of David and Phoebe Fitzharold, born — 16, baptized August 22, sponsors Darby McDonald and Margaret Conway.
- Warren, Mary, of Peter and Mary Warren, born July 20, baptized August 24, sponsors Dennis and Mary O'Harra, in New Jersey.

- Ruh [Ruhl?], Lawrence, of Melchior and Barbara Ruh [Ruhl?], born August 8, baptized August 24, sponsors Lawrence Caspar and Mary Catharine Greismeyer, *ibid*.
- Ribau, James, of Joseph and Margaret Ribau, born August 19, baptized August 28, sponsors James and Sophia Robinson, by Father Robert Harding.
- DeWetter, Mary Catharine, of John and Anna Catharine de Wetter, born August 22, baptized August 29, sponsors Joseph Würth and Catharine Spengler.
- Waas, Mary Elizabeth, of Sebastian and Anna Mary Waas, born April 17, baptized August 29, sponsors Henry and Anna Mary Fredder.
- Hely, Catharine, of John and Catharine Hely, born February 22, baptized August 29, sponsors Matthew and Catharine Lenny.
- McBike, Benjamin, of Daniel and Margaret McBike, born August 26, baptized September 2; had been privately baptized; ceremonies supplied.
- Schmidt, Anna, of Charles and Catharine Schmidt, born September 2, baptized September 3, sponsors Marius and Anna Hunecker.
- Viehl, Mary, of Nicholas and Catharine Viehl, born September 15, baptized September 16, sponsors Anthony and Mary Haug.
- Cassin, Joseph, of Joseph and Elizabeth Cassin, born September 4, baptized September 19, sponsors John Sheridan and Margaret Conway.
- Freeman, Anna Mary, of William and Elizabeth Freeman, born June 21, baptized September 19, sponsors Peter and Anna Wiester.
- Fevron, Augustine, of Augustine and Margaret Fevron, born September 19, baptized September 19, sponsors Louis Centre and Elen [Ellen] Deboutere.
- Doiron, Joseph, of Paul and Mary Doiron, born September 20, baptized September 20, sponsors Paul Blanchard and Josephine Bourg.
- Arnold, Barbara, of Henry and Agnes Arnold, born September 20, baptized September 20, sponsors Anthony and Barbara Graff.
- Allen, Richmond and James (twins), of Richmond Allen and ———, born September 21, baptized September 21, privately.
- Bauer, Mary Elizabeth and Mary Magdalen (twins), of Leonard and Ursula (P.) Bauer, born September 22, baptized September 26, sponsors John and Elizabeth Phillips for Mary Elizabeth, Paul Bischoff and Magdalen Ansperger for Mary Magdalen.
- Becker, Stephen, of Bartholomew and Elizabeth Becker, born September 22, baptized September 26, sponsors Stephen and Mary [Foratch?].
- Reichart, Adam, of Frederic and Elizabeth Reichart, born September 17, baptized September 26, sponsors Adam and Catharine Mayer.
- Sexton, Elizabeth, of John and Catharine Sexton, born April —, baptized September 26, sponsors Anthony and Barbara Graff.
- Neukomm, Barbara Catharine, of Henry and Mary Neukomm, born August 1, baptized by Father Robert Harding September 12, sponsors Adam Mayer and Barbara Knewlin.

- Babin, Joseph Michael, of Zachary and Margaret Babin, born September 29, baptized September 30, sponsors Peter Babin and Pelagia Galerm.
- Viehle, Catharine, of Robert and Sibylla Viehle, born October 3, baptized October 4, sponsors Christopher and Catharine Viehle.
- Morris, Mary, of Andrew and Rebecca Morris, born October 6, baptized October 10, sponsors Patrick Marcum and Martha Levy.
- Graff, John George, of Anthony and Barbara Graff, born October 6, baptized October 10, sponsor Catharine Spengler.
- Kientz, Martin John, of Andrew and Eva Kientz, born October 10, baptized October 11, sponsor Martin Weberan, near Philadelphia.
- Makay, James, of William and Catharine Makay, born October 5, baptized October 17, sponsors Thomas Ghill [Gill?] and Mary Brown.
- Hely, Thomas, of Daniel and Mary Hely, born October 18, baptized October 18, sponsors Thomas Derry and Catharine Francis.
- Daniel, Margaret, of Eustace and Margaret Daniel, born October 18, baptized October 22, sponsors Paul Bourg and Anna Bosron.
- Camel [Campbell?], Daniel, of John and Mary Camel [Campbell?], born October 12, baptized October 24, sponsors Michael and Anna Davis.
- Rudolph, Catharine, of Tobias and Margaret Rudolph, born October 22, baptized October 25, sponsors Peter and Gertrude Hegner.
- Gliche, Louis Joseph, of Louis and Magdalen Gliche, born October 26, baptized conditionally, October 26, sponsors Simon O'Kain and Anna le Blanc.
- Makra, [Fegentius?], of John and Anna Makra, born September 22, baptized October 26, sponsors Thomas Murphy and Margaret Menin, Michael Cronin witness.
- Cahel, John, of Thomas and Mary Cahel, born November 1, 1757, baptized October 30, sponsors Dennis Faulon and Margaret Brazil.
- Cahel, Thomas, of same parents, born September 3, 1760, baptized October 30, sponsor Hugh Makeny.
- Collins, Sarah, of Daniel and Isabella Collins, born July 22, baptized November 2, sponsors John and Margaret Reding.
- Walter, Francis, of John and Elizabeth Walter, born November 6, baptized November 7, sponsors Francis Waltrich and Barbara Steling.
- Kelty, Michael, of Bartholomew and Catharine Kelty, born October 6, baptized November 10, sponsors Louis Murphy and Mary Tynan.
- Murphy, Robert, of John and Mary Murphy, born November 2, baptized November 10, sponsors John Barret and Margaret Murphy.
- Lery, Elizabeth, of Daniel and Mary Lery, born September 11, baptized November 10, sponsors Edmund and Barbara Buttler.
- Martin, Peter Firmian, of Peter and Frances Martin, born November 10, baptized November 11, sponsors Joseph Dieri [?] and Mary Martin.

LIST OF BAPTISMS OF ST. JOSEPH'S CHURCH.

- Nikol, William, of William and Johanna Nikol, born November 9, baptized November 13, sponsor Mary Brady.
- Gräser, Laurence, of Frederick and Elizabeth Gräser, born November 10, baptized November 14, sponsors Laurence and Magdalen Schöne.
- Martin, Anthony, of Anthony and Anna (P.) Martin, born November 12, baptized November 14, sponsors Mathew Power and Margaret Brazil.
- Dunn, Peter, of Hugh and Elizabeth Dunn, born September 29, 1760, baptized November 17, sponsor William Morry, in vicinity of Philadelphia.
- Thumb, Catharine, of Caspar and Eva Thumb, born November 7, baptized November 21, sponsors Michael and Eva Khue.
- Brooks, James, of James and Mary Brooks, born April 4, baptized November 22, sponsors Charles and Mary Queen.
- Miller, Christian, of Matthias and Anna Mary Miller, born September 22, baptized November 23, sponsors Christian and Magdalen Benner, at Geiger's, in New Jersey.
- Eyenson, Mary, of John and Elizabeth Eyenson, born September 26, baptized November 23, sponsors Patrick and Margery Magill, *ibid.*
- Lascher, Mary Catharine, of Leonard and Mary Anna Lascher, born November 30, baptized December 8, sponsor Mary Catharine Engelhardt.
- Bridy, John, of John and Dorothy Bridy, born November 18, baptized December 12, sponsors George and Barbara Haug.
- Baily, John Henry, of Richard Baily (P.) and Catharine Frick, born about September —, 1757, baptized December 12, sponsors Henry Kramer and Catharine Arnold.
- Göck, Charles, of Adam and Mary Göck, born December 12, baptized December 13, sponsors Charles and Catharine Schmid.
- Miller, Barbara, of Mathias and Anna M. Miller, born December 13, baptized December 16, sponsors Andrew and Magdalen Gerstenberger.
- Uhla [Uhler?], John Anthony, of Francis Louis and Mary Ursula Uhla [Uhler?], born December 10, baptized December 27, sponsors John Ehreman and Barbara Korn.
- Moor, Elizabeth, of John and Elizabeth Moor, born December 4, baptized December 30, sponsor Anna Fitzsimmons.
- Whole number of baptisms—one hundred and seven.

REGISTER OF BAPTISMS FOR 1763.

- Bell, William, of William and Mary (P.) Bell, a young man, baptized January 5, sponsors William and Eleanor Hussy.
- Babin, Mary Margaret, of Charles and Frances Babin, born January 9, baptized January 9, sponsors Peter Vincent and Margaret Babin.

- Hesteron, Elizabeth, of John and Elizabeth Hesteron, born January 11, baptized January 16, sponsors Samuel Watts and Mary Connor.
- O'Kain, Peter, of Oliver and Anna O'Kain, born January 21, baptized January 21, sponsors Francis Savoy and [Ogithea ?] Dupries.
- Wallis, Mary Magdalen, of Michael and Anna Mary Wallis, born January 20, baptized January 23, sponsors Christian Schütz and Mary Magdalen Wallis.
- Schreiner, Mary Christine, of Anselm and Elizabeth Schreiner, born January 16, baptized January 23, sponsors Paul and Anna Christina Essling.
- Foratch, Frederika Catharine, of Stephen and Anna Mary Foratch, born January 23, baptized January 23, sponsor Valentine Schalin, witness Frederika Catharine, his wife.
- Savoy, Mary Margaret, of Francis and Margaret Savoy, born February 16, baptized February 16, sponsors Joseph Debotan and Anastatia Leblanc.
- Vincent, Margaret, of Joseph and Genevieve Vincent, born February 3, baptized February 3, sponsors Peter Vincent and Mary Magdalen Babin.
- Vincent, Joseph, of the same parents, born — —, baptized February 3, sponsors Marin Leblanc and Margaret la Vache.
- McKnight, John, of John and Catharine McKinght, born January 3, baptized February 9, witness Elizabeth O'Neal.
- Geiger, Laurence, of Adam and Agnes Geiger, born February 10, baptized February 20, sponsors Laurence Caspar and Susanna Catharine Thurnbach, in New Jersey.
- Leblanc, Mary, of Henry and Mary Leblanc, born January 29, baptized February 25, sponsors Nicholas Bernard and Catharine Swan.
- O'Doran, James, of Hugh and Rosa O'Doran, born February 26, baptized February 27, sponsors Joseph Eck and Catharine Spengler.
- [Glontia?], Mary Margaret, of Louis and Mary Magdalen [Glontia?], born March 7, baptized March 7, sponsors Oliver O'Kain and Mary Josephine Dupries.
- Hoffman, John Valentine, of Sebastian and Cunegunda Hoffman, born March 8, baptized March 13, sponsors Valentine Korn, Jr., and Elizabeth Löhler.
- McDonald, Mary, of James and Bridget McDonald, born December 31, 1762, baptized March 13, sponsors John and Anna Lion.
- Böhm, Francis, of Joseph and Mary Catharine Böhm, born March 19, baptized March 19, sponsors Francis and Anna Barbara Sener.
- Schoch, Margaret, of William (P.) and Catharine Schoch, born January 4, baptized March 22, sponsor Margaret Halder, witness Andrew Roth (P.), in New Jersey.
- Schad, Anna Mary Elizabeth, of John Peter and Mary Elizabeth (P.) Schad, born February 16, baptized March 27, sponsors George and Anna Mary Metz.

- Stoneman, Joanna, of William and Gertrude Stoneman, born May 17, 1753, baptized March 27, sponsor Susanna Kearney.
- Stoneman, Sarah, same parents, born June —, 1756, baptized March. 27, sponsors Owen Sullivan and Mary Lauville.
- Stoneman, Henry, same parents, born October 6, 1758, baptized March 27, sponsor John Lions.
- Stoneman, Salome, same parents, born September —, 1761, baptized March 27, sponsor Mary Lauville.
- Pierie, Mary, of John and Mary Pierie, born December 23, 1741, baptized April 2, sponsor Christina Mullabi.
- Lederman, John, of John and Mary Catharine Lederman, born March 29, baptized April 3, sponsors John Becker and Christina Elizabeth [Umessin?].
- Brehmen, Anthony, of Anthony and Catharine Brehmen, born February 8, baptized April 3.
- Green, Anna, of Thomas and Margaret Green, born March 9, baptized April 10, sponsors Edward Murray and Susanna Kearney.
- Daniels, Hugh, of John and Margaret Daniels, born February 2, baptized April 10, sponsors Thomas and Elizabeth Griswold.
- Frietz, Anna Barbara, of Daniel and Joanna Frietz, born March 9, baptized April 10, sponsors Nicholas and Barbara Hirt.
- Welsh, Christopher, of Solomon and Mary Welsh, born April 6, baptized April 10, sponsors John and Magdalen Steling, Mary Mills witness.
- Kelly, William, of ——— and Anne Kelly, born March 26, baptized April 16, sponsor John Moor, witness Catharine Shephard.
- Bisar, Peter, of Sebastian and Rosina Bisar, born April 10, baptized April 17, sponsors William Dorf and Mary Custer.
- Maguire, Mary, of Richard and Rosa Maguire, born March 6, baptized April 17, sponsors John Rediger and Mary Hughes.
- Hunecker, Mark, of Mark and Anna Hunecker, born April 13, baptized April 18, sponsors Joseph and Catharine Eck.
- White, Catharine, adult, baptized April 21.
- Mullen, James, of Daniel and Catharine Mullen, born Sept. 7, 1762, baptized April 21, sponsor Mark Hunecker.
- Schilling, John Philip, of Philip and Eva Schilling, born April 15, baptized April 24, sponsors Michael and Catharine Wolf.
- Bosran, John Baptist, of John and Anna Bosran, born April 17, baptized conditionally April 24, sponsors John Baptist Sinere and Anne Vincent.
- Essling, Anna Elizabeth, of Paul and Christina Essling, born April 17, baptized April 26, sponsors Frederick and Anna Mary Elizabeth Gräser.
- Reding, Thomas, of John and Catharine Reding, born January 6, baptized May 7, sponsor William Welsh, witness Abigail Moor.
- Heath, Thomas, of John and Rebecca Heath, born February 26, 1762,

- baptized May 15, sponsors James Morris and Joanna O'Brian, witness John Lion.
- Benner, Anna Mary, of Christian and Magdalen Benner, born March 18, baptized May 18, sponsors Matthew and Anna Mary Miller, in New Jersey.
- , John baptized May 23, sponsor Margaret Redmond.
- Jäger, Anna, of Mathew and Mary Jäger, born April 20, baptized May 23, sponsors John Miller and Anna Siat.
- Barry, Margaret, of William and Mary Barry, born February 21, baptized May 23; the mother acted as god-mother in default of another.
- McKenny, Margaret and Anna, twins, of Hugh and Mary McKenny, Margaret born May 25, Anna born May 26, baptized May 26, sponsors, John Casey and Honora Conely for Margaret, John Kennelly and Mary Kennedy for Anna.
- Viel, Catharine, of Christopher and Catharine Viel, born May 30, baptized June 5, sponsors Charles and Catharine Schmid.
- , Anna, of Anthony and Catharine ——, born January —, baptized June 12, sponsors Joseph [Ribari?] and Susanna Robinson.
- Wilhelm, Anthony, of Gerard and Elizabeth Wilhelm, born June 11, baptized June 13, sponsor Anthony Ottman, witness Regina —— (P.).
- [Gräser?], Elizabeth, of Louis and Mary Grosar [Gräser?], born June 18, baptized June 18, sponsors Firmian and Elizabeth Bodoin.
- Klein, Elizabeth, of James and Elizabeth (P.) Klein, born May 11, baptized June 19, sponsor William Schwerber, witness Mary Gertrude Tschuster.
- McDonald, John, of Darby and Mary McDonald, born June 17, baptized June 19, sponsors William Fitzharris and Rebecca Evet.
- Wilcox, Mary, of James and Prudence Wilcox, born June 11, baptized July 4, sponsors John Gattringer and Catharine Spengler, in Chester [Pa.].
- Keanan, Rebbecca, of Bryan and Susanna Keanan, adult, baptized July 11, sponsors Terence Fitzpatrick and Barbara Haug.
- Beale, Mary, of George (P.) and Catharine Beale, born May 31, 1761, baptized July 13, sponsor Mary Hefferman.
- [Juwel?], Mary, of Philip and Mary [Juwel?], born June —, 1761, baptized August 2, sponsors Daniel Mignati and Mary Bridy.
- O'Cain, Mary Magdalen, of Oliver and Margaret O'Cain, born August 6, baptized August 6, sponsors Simon O'Cain and Magdalen Doiron.
- Buttler, George, of Edmund and Barbara Buttler, born August 7, baptized August 7, sponsors Timothy Carroll and Margaret Murphy.
- Mignati, Joseph, of Daniel and Mary Mignati, born July 21, baptized August 7, sponsor Christina Archbold.
- [Caujemi?], James Cajetan, of Peter and Dorothy [Caujemi?], born July 25, Baptized August 7, sponsor James Lion.
- Kessler, Frederika Catharine, of Andrew and Catharine Kessler, born

- July 25, baptized August 11, sponsor Frederika Catharine Schlausen, witness Valentine Tschalus.
- Villar, John, of Anthony and Eva Villar, born June 24, baptized August 21, sponsors Joanna Haug and Elizabeth Stauter.
- Siran, Josephine Mary, of Peter and Mary Siran, born August 26, baptized August 26, sponsors Joseph Leblanc and Mary Magdalen Babin.
- Metzgar, Catharine, of John and Cecilia Metzgar, born August 23, baptized August 28, sponsors John Hoffner and Catharine Dun [Dunn?].
- Haug, John Nicholas, of Anthony and Mary Haug, born August 24, Baptized August 28, sponsors Nicholas and Sophia Viel.
- Keanan, Elizabeth, of Henry Keanan and [Latiss?] ———, born August 4, baptized September 6, sponsor Mary Kennedy, witnesses John Macaghan and John Wilson.
- , Mary Magdalen, born September 10, baptized September 10, ceremonies supplied September 11, had been baptized in danger of death by Paul Miller, an intelligent man.
- Maglon, Hugh, of Laghlan and Mary Maglon, born September 11, baptized September 15, sponsors Andrew Maglon and Mary Willson.
- Bodoin, Catharine, of Firmian and Elizabeth Bodoin, born September 13, baptized September 17, sponsors Stephen and Catharine Schwerber, in the vicinity of Philadelphia.
- [Mir?], Anna Mary, of John Baptist and Magdalen [Mir?], born September 18, baptized September 18, sponsors Francis Mouton and Anna Savoy.
- Wiester, Nicholas, of Peter and Anna Mary Wiester, born September 14, baptized September 18, sponsors Nicholas Raub and Margaret Halder.
- Landry, Peter Matthew, of Peter and Anne Landry, born September 21, baptized September 22, sponsors John Broc and Margaret la Vache.
- Imfeld, Anna Caroline, of Sebastian and Mary Clara Imfeld, born September 29, 1759, baptized September 24, sponsor Caroline Hornesser.
- Lechler, John George, of George Ernest and Mary Lechler, born September 11, baptized September 25, sponsor Catharine Spengler.
- Raulater, John, of Peter and Judith Raulater, born February 1, 1761, baptized September 30; the mother acted as godmother in default of another.
- Würth, Charles Joseph, of Joseph and Barbara Würth, born October 2, baptized October 6, sponsors Charles and Catharine Schmid.
- Reichart, Joseph, of Joseph and Mary Apollonia Reichart, born October 4, baptized conditionally October 16, sponsors Joseph Kientz and Elizabeth Stauter.
- Kramer, Francis, of Henry and Catharine Kramer, born October 16, baptized October 20, sponsors Francis and Barbara Sener.
- Connor, Mary, of Michael and Mary Connor, born August 15, 1762, baptized October 21, sponsor Susanna Kearney, in New Jersey.

- , Joseph Simon, of Alexis and Catharine ——, born October 28, baptized October 29, sponsors Susanna Debotan and Mary Babin.
- Barry, John, of James and Esther Barry, born September 5, baptized September 29, witness Mary Hughes; the mother acted as god-mother in default of another.
- Heling, Mary Magdalen, of John and Mary Magdalen Heling, born Nov. 2, baptized Nov. 3, sponsors Lawrence and Mary Magdalen Schöne.
- , William, of parents unknown, baptized Nov. 4, witnesses Michael and Margaret Schonaltz.
- Mayer, Elizabeth, of Joseph (P.) and Gertrude Mayer, born Oct. 31, baptized Nov. 3, sponsors Peter and Elizabeth Hegner.
- Schnable, Michael, of Andrew and Eva Schnable, born Oct. 22, baptized Nov. 6, sponsors Michael and Eva Khuen.
- Holzhauser, Francis, of Dietrich (P.) and Christina Holzhauser, born Nov. 3, baptized Nov. 6, sponsors Francis and Barbara Sener.
- Babin, Joseph, of Simon and Anastatia Babin, born Nov. 6, baptized Nov. 6, sponsors Joseph Babin and Mary Leblanc.
- Hirt, John, of Nicholas and Barbara Hirt, born Nov. 9, baptized Nov. 9, sponsors John and Elizabeth Walter.
- Jones, Ruth, adult, baptized Dec. 2, sponsor Catharine Lemy.
- Thurnbach, Adam and Mary Catharine (twins), of Christian and Susanna Catharine Thurnbach, born Nov. 25, baptized Dec. 6, sponsors Adam and Margaret Geiger for Adam, Philip Wrentzel and Catharine Griesmeyer for Mary Catharine, in New Jersey.
- Reardon, John, of Daniel and Credely [Cordelia?] Reardon, born Feb. 28, 1761, baptized Dec. 8, sponsors Peter Magill and Magdalen Dietry, *ibid.*
- Reardon, Catharine, same parents, born July 2, baptized Dec. 8, sponsors Peter Dietry and Susanna Butin, *ibid.*, ceremonies supplied.
- Leblanc, John Baptist, of Daniel and Margaret Leblanc, born Dec. 9, baptized Dec. 10, sponsors Joseph Leblanc and Mary Babin.
- Haug, Paul, of James and Mary Magdalen Haug, born Dec. 6, baptized Dec. 10, sponsors Paul and Christina Essling.
- Hirt, Anna Barbara, of George and Barbara Hirt, born Dec. 3, baptized Dec. 11, sponsors Michael and Barbara Hirt.
- Murray, Catharine, of William and Eleanor Murray, born Oct. 17, baptized Dec. 11, sponsors Mathias Lemy and Catharine Mackey.
- O'Brian, John, of Mathew O'Brian and ——, baptized Dec. 13, conditionally.
- [Schmidt?], James, of James and Elizabeth Shmith [Schmidt?], born Oct. 2, baptized Dec. 25, sponsors Patrick O'Neil and Bridget Poin-ton.
- Russ, Rachael, of Eleanor (Nelly) Russ, baptized Dec. 27, privately.
- Mullabi, Francis Xavier, of Thomas and Christina Mullabi, born Dec. 10, baptized Dec. 29, sponsor Anna White.

Crowley, William, of William and Mary Crowley, born Dec. 26, baptized Dec. 29, privately.

Whole number of baptisms—one hundred and four.

REGISTER OF BAPTISMS FOR 1764.

- Essling, Helen, of Peter and Mary Essling, born December 11, 1763, baptized January 1, sponsors John Sauerwald and Helen Villars.
- Mignon, John Charles, of Charles and Anastatia Mignon, born December 25, 1763, baptized conditionally January 1, sponsors Francis and Mary Galerm.
- Burgeois, Joseph, of Claude and Catharine Burgeois [Bourgeois?], born December 13, 1763, baptized January 8, witnesses John and Magdalen Boutoux.
- Wealin, Elizabeth, of Thomas and Mary Wealin [Whelan?], born January 9, baptized January 15, sponsors Gallahan Morarty [Moriarty?] and Catharine Dun.
- Becker, Mary Elizabeth, of Bartholomew and Elizabeth Becker, born January 16, baptized January 22, sponsors Leonard and Mary Anna Lascher.
- Göck, Anna Mary, of Adam and Mary Göck, born January 28, baptized January 31, sponsors Joseph and Anna Mary Rühl.
- Eck, John, of James and Anna Eck, born January 22, baptized February 1, sponsors Marius [Mark?] and Anna Hunecker, in the vicinity of Philadelphia.
- Viel, Peter, of Rudolph and Sibylla Viel, born February 13, baptized February 15, sponsors Peter and Catharine Viel.
- Stuart, Joseph, of Thomas and Phoebe Stuart, born February 15, baptized February 19, sponsors Jacob Welsh and Rebecca Morris.
- Le Blanc, Mary Genevieve, of Marin and Isabella le Blanc, born February 22, baptized conditionally February 26, sponsors Charles le Blanc and Genevieve Vincent.
- Harrison, John, of Lancelot and Joanna Harrison, born February 25, baptized February 26, sponsors Henry McAdam and Catharine Swan.
- Mayer, Anthony, of John and Elizabeth Mayer, born February 9, baptized March 3, sponsors Anthony Lechler and Margaret de Wetter.
- Sexton, Sarah, of John and Catharine Sexton, born February 26, baptized March 7, sponsors Mark and Mary Connor.
- Landry, Anna, of Peter and Anna Landry, born March 9, baptized March 9, sponsors Paul Doiron and Mary Josephine Bourg.
- O'Hara, Charles, of Brian and Mary O'Hara, born March 9, baptized March 11, sponsors Timothy and Elizabeth Carroll.
- Freelan, Barnaby, of James and Joanna Freelan, born March 8, baptized

- March 12, sponsors Barnaby Mullholan and Margery McBride, witness William Callaghan.
- Hunecker, Elizabeth, of Mark and Anna Hunecker, born March 18, baptized March 20, sponsors Joseph and Catharine Eck, in vicinity of Philadelphia.
- Sauerwald, Catharine, of Michael and Margaret Sauerwald, born March 19, baptized March 20, sponsors John and Elizabeth Walter.
- O'Kain, Mary Magdalen, of Simon and Isabella O'Kain, born March 26, baptized March 27, sponsors Peter Fore and Mary Landry.
- [Stone?], Margaret, of Elizabeth [Stone?], born April 27, 1763, baptized March 28.
- Kheun, Elizabeth, of Michael, Jr., and Eva Kheun, born March 9, baptized March 29, sponsors Andrew and Eva Schnable.
- Feinauer, Mary Regina, of Joseph and Anna Mary Feinauer, born March 31, baptized March 31, sponsor Anthony Ottman, witness Regina ———.
- Grogan, Anna, of James (P.) and Hannah Grogan, born March 7, baptized April 10, sponsor Judy Bond, witness Terence Doud.
- Hueber, Christian, of Michael and Hannah Hueber, born March 9, baptized April 11, sponsors Christian and Magdalen Benner, in New Jersey.
- Goff, James, of Thomas and [Elsie?] Goff, born April 5, baptized April 15, sponsors Joseph Feinauer and Catharine Spengler.
- Schmid, Anna Barbara, of Charles and Catharine Schmid, born April 14, baptized April 15, sponsors Joseph and Barbara Würth.
- Hoffman, Francis, of John and Christina Hoffman, born April 7, baptized April 22, sponsors Francis Louis and Mary Ursula Uhla [Uhler?].
- Coghran, Hannah, of William and Mary Coghran, born September 16, 1760, baptized April 15, sponsors James Reynolds and Anna ———zell.
- Henrich, John Nicholas, of Nicholas and Sophia Henrich, baptized April 25, sponsors John Lechler and Anna Mary Weber, near Philadelphia.
- Kauffman, John, of Joseph and Catharine Kauffman, born April 30, baptized May 1, sponsors John Gattringer and Catharine Schalusin.
- Landry, Joseph, of Peter and Josephine Landry, born May 3, baptized May 3, sponsors Peter Landry, Sr., and Margaret Savron.
- Hair, Thomas, of Agnes Hair, born April 28, baptized May 3, privately.
- Fury, Martha, of Jacob and Mary Fury, born October 31, 1763, baptized May 6, sponsors Daniel McMenamin and Sarah [Tin—?], in Chester County, [Pa.].
- Gist, Thomas, of Simon and Mary Gist, born April 13, baptized May 7, Sponsor John Wilcox, *ibid.*



LIST OF BAPTISMS OF ST. JOSEPH'S CHURCH.

- Corman, Mary, of Cornelius and Hannah Corman, born June 28, 1763, baptized May 7, sponsor John Hanley, *ibid.*
- Ryan, John, of Thomas and Catharine Ryan, born April 11, baptized May 13, sponsors James Macra and Bridget Hunt, *ibid.*
- Bird, Anna Emily, of Jonathan (P.) and Mary Bird, born April 13, baptized May 16, sponsors Joseph and Euphrosyne Ribau, *ibid.*
- Dewitter, Mary Magdalen, of John and Anna Mary Dewitter, born May 18, baptized May 20, sponsors John Sauerwald and Mary Magdalen Wegfort, *ibid.*
- [Connelly?], Sabina, of John and Rebecca Cornely [Connelly?], born May 10, baptized May 21, sponsors Martin Pendigast [Prendergast?] and Eva Haug, *ibid.*
- Schilling, Mary Catharine, of Philip and Eva Schilling, born May 9, baptized May 23, sponsor Mary Catharine Böhm, *ibid.*
- Gerstenberger, Joseph, of Andrew and Magdalen Gerstenberger, born May 24, baptized May 24, sponsors Joseph and Catharine Eck.
- Budan, Paul, of Paul and Ursula Budan, born December 26, 1763, baptized June 6, sponsors Peter Oliver Budan and Magdalen Quietry, in New Jersey.
- Stump, Regina, of Christopher and Mary Margaret Stump, born December 3, 1763, baptized June 6, sponsors Peter Halter and Regina Mayer, *ibid.*
- Zeis, John, of George and Eva Zeis, born May 29, baptized June 10, sponsor John Mayer, witness Anna Margaret Wolf.
- Henrich, John, of John and Margaret Catherine Henrich, born June 7, baptized June 24, sponsors George and Anna Mary Mertz.
- Sweetman, John, of Richard and Bridget Sweetman, born June 22, baptized June 24, sponsors Bartholomew Kelsey and Anna Dougherty.
- Haug, George, of David (P.) and Catharine Haug, born April 10, baptized July 1, sponsors Joseph and Catharine Ehrman, at Goshenhoppen [Berks Co.].
- Leibich, Mary Eva, of John Leibich and ———, baptized July 1, sponsors Joseph Lorentz and Mary Bischoff, *ibid.*
- Miller, Barbara, of Michael and Elizabeth Miller, born June 18, baptized July 8, sponsors Theobald Miller and Barbara Kuhn, *ibid.*
- Russell, John Bernard, of Matthew and Christina (P.) Russell, born May 28, baptized July 8, sponsors Melchior and Catharine Ziegler, *ibid.*
- Lebaune, Joseph, of Joseph and Mary Lebaune, born May 27, baptized July 16, sponsors Catharine [Boudro?] for Anastatia le Blanc; had been privately baptized.
- Lechner, Peter Christian and Veronica Gertrude (twins), of Mathew and Barbara Lechner, born July 14, baptized July 18, sponsor Mary Gertrude Stauter; had been baptized privately, near Philadelphia; ceremonies supplied.
- Schneider, Joseph, of Henry and Barbara Schneider, born July 18, baptized July 22, sponsors Joseph and Anna Mary Feinauer.

- Vogel, Magdalen, of Adam (P.) and Magdalen Vogel, born April 2, baptized July 22, sponsors John Sauerwald and [Mary?] Magdalen Wegfort.
- Lenox, Catharine, of John and Margaret Lenox, born July 15, baptized July 23, sponsors Joseph and Catharine Eck.
- Furlon, Catharine Elizabeth, of Robert and Catharine Furlon, born about November 17, 1763, baptized August 2, sponsor Mary Anna Lescher.
- Hoffman, Catharine, of Sebastian and Cunegunda Hoffman, born August 2, baptized August 4, sponsors Caspar Körn and Catharine Haug.
- Connor, Elizabeth, of John and Eleanor Connor, born August 27, 1760, baptized August 8, sponsors Patrick and Margery Magill, in New Jersey.
- Kelty, James, of Bartholomew and Catharine Kelty, born August 6, baptized August 9, sponsors Patrick and Margery Magill, *ibid.*
- Kässer, James, of Peter and Mary Barbara Kässer, born June 25, baptized August 15, sponsors James Kuhn and Mary Elizabeth Hartman, at Goshenhoppen.
- [Tscharte?], Mary Dorothy, of Christopher and Mary Dorothy [Tscharte?], born August 22, baptized August 24, sponsor Mary Gertrude Stauter, in vicinity of Philadelphia.
- Kellar, Mary Elizabeth, of John and Barbara Kellar, born August 29, baptized September 2, sponsors John and Elizabeth Philips.
- McBike, Margaret, of Daniel and Margeret McBike, born August 7, baptized September 2, sponsors Christopher O'Brien and Catharine Shaw.
- Cainere [?], Mary Josephine, of Thomas and Susanna Cainere [?], born July 17, 1763, baptized September 2, sponsors Erne Chasse and Mary Josephine Benoit.
- Watts, John, of Samuel and Mary Watts, born August 11, baptized September 4, sponsors John and Christine Mallaben.
- Forest, Mary Modesta, of Peter and Margaret Forest, born September 4, baptized September 5, sponsors Simon O'Kain and Anna Landry.
- Nagel, Nicholas, of George and Anna Mary Nagel, born September 11, baptized September 11, sponsors John Heiser (for Nicholas Swan) and Anna Fichtler.
- Hely, John, of John and Catharine Hely, born February 3, baptized September 30, sponsors Andrew and Eleanor Connor.
- Mackey, William, of William and Catharine Mackey, born September 23, baptized October 7, sponsor John Camel, witness Mary Camel [Campbell?].
- Delittle, Hannah, of Hugh and Catharine Delittle, born March 2, baptized October 7, sponsor Mary Kennedy, witnesses Henry Keanan and James Corman.
- Boudrot, ———, of Peter Vincent and Catharine Boudrot, born October

- 22, baptized October 23, sponsors Francis Cire and Margaret la Vache.
- Schreiner, Anna Margaret, of Anselm and Elizabeth Schreiner, born October 21, baptized October 24, witness Francis Wolf, sponsor Anna Margaret, his wife.
- Danhauer, Anna Barbara, of James (P.) and Mary Danhauer, born September 7, baptized October 28, sponsors Christian and Anna Barbara Viel.
- McKay, Elizabeth, of Brian and Margaret McKay, born October 3, baptized November 11, sponsors Nicholas and Sophia Viel.
- Bodan, Theodore, of Anthony and Barbara Bodan, born November 6, baptized November 11, sponsor Theodore Holzhauser, Eva, his wife, witness.
- Blanchart, Josephine Miriam, of Oliver Blanchart and Euphrosyne Leblanc, born November 9, baptized conditionally November 14, sponsors Paul Blanchart and Margaret Debotan; ceremonies supplied.
- Herberger, Philip, of John Peter and Anna Mary Herberger, born November 5, baptized November 15, sponsors Philip and Eva Schilling.
- Poulton, Ambrose, of Charles Poulton and Ruth [Enoch?], born August 26, 1758, baptized November 6, sponsor Edward Macarty; baptized while traveling.
- Beck, Joseph, of Nicholas and Apollonia Beck, born November 1, baptized November 18, sponsors Joseph Kohl and Alberta Kohl, at Haycock [Bucks Co., Pa.].
- Fegan, Hugh, of Patrick and Margaret Fegan, born November 6, 1762, baptized conditionally November 21, sponsor Nicholas Boyle [Boyle?]; had been privately baptized.
- Boehm, Joseph, of Joseph and Mary Catharine Boehm, born November 17, baptized November 25, sponsors Joseph and Anna Mary Feinauer.
- Miller, Mary Catharine, of Matthew and Anna Mary Miller, born July 11, baptized November 28, sponsors Peter Halder and Mary Catharine Greismyer, at Geiger's, in New Jersey.
- Jäger, John, of Matthew and Mary Jäger, born May 7, baptized December 1, sponsors George and Mary Nagel.
- Donely, Margaret, of Philip and Catharine Donely [Donnelly?], born October 20, baptized December 2, sponsors John Haug and Margaret de Wetter.
- Followe, Margaret, of Michael and Mary Followe, born November 5, baptized December 14, sponsors Richard Allen and Rachael White, by Rev. Robert Harding.
- King, Alice, of James (P.) and Margaret King, born November 28, baptized December 2, sponsors Henry McAdam and Mary Dohe.
- Hertz, John, of John and Barbara Hertz, born December 5, baptized December 6, sponsors Michael and Margaret Sauerwald.

Barry, Margaret and Eleanor (twins), of William and Mary Barry, born November 15, baptized December 22, sponsors, for Margaret Christopher O'Brien, for Eleanor Mary Carey.

Mullen, Elizabeth, of Thomas and Anna Mullen, born November 3, baptized December 22; had been baptized privately.

Charso, Anna Mary, of Joseph and Christina [Charso or Chasso?], born December 25, baptized December 25, sponsors Joseph and Anna Mary Feinauer.

Whole number of baptisms—ninety-two.

REGISTER OF BAPTISMS FOR 1765.

—, Anna and Sarah (sisters), baptized January 3, sponsor Magdalen Mallaben.

Conel, Elizabeth, of John and Honora Conel [Connell?], born January 4, baptized January 10, witness Roger Heferman, sponsor Dorothy Connor.

[Savage?], Catharine Elizabeth, of Stephen and Anna Mary Sorage [Savage?], born January 3, baptized January 13, sponsors Bartholomew and Elizabeth Becker.

Macra, John, of James and Bridget Macra, baptized January 13; had been baptized privately.

Mackay, Mary, of Patrick and Mary Mackay, born January 12, baptized January 17, sponsors Michael Kelley and Salome Wilhelm.

Boyd, Robert, of Patrick and Anna Boyd, born January 7, baptized February 4, sponsors Patrick Conley and Catharine Spengler.

[Gaghard?], John Caspar, of John and Mary [Gaghard?], born January 25, baptized February 8, sponsors Caspar [Colombo?] and Eleanor Redgecock.

Hirt, Annie Barbara, of Nicholas and Barbara Hirt, born January 28, baptized February 10, sponsors George and Barbara Hirt.

Haug, Mary, of George and Margaret Haug, born February 3, baptized February 10, sponsors Anthony and Mary Haug.

Mayer, Mary Eva, of John and Elizabeth Mayer, born February 8, baptized February 11, sponsors Christopher Grebert and Anna Eva Lechler.

Kneul, Anna Catharine, of Balthasar and Christina Elizabeth Kneul, born February 11, baptized February 15, sponsors George Kneul and Catharine Frankenfield.

Haug, Margaret, of Anthony and Mary Haug, born February 14, baptized February 19, sponsor George Haug, witness Margaret Haug.

Rühl, Susanna, of Joseph and Anna Mary Rühl, born February 25, baptized February 28, sponsors Rudolph and Susanna Sibylla Viel, in vicinity of Philadelphia.

- Vale, John James, of John and Anna Mary Vale, born February 15, baptized March 3, sponsors James and Elizabeth Weisenburger, at Pikesland [Chester Co., Pa.].
- Gräser, Joseph, of Frederic and Elizabeth Gräser, born March 3, baptized March 5, sponsors Paul and Anna Christina Essling.
- Stahler, Catharine Elizabeth, of John and Christina Stahler, born February 24, baptized March 10, sponsors Bartholomew and Catharine Elizabeth Becker.
- McKillam, John, of Archibald and Margaret McKillam, born May 6, 1764, baptized March 26, sponsor Dennis Lafferty, witness Hannibal McKensey.
- Viel, John, of Christian and Barbara Viel, born March 23, baptized April 1, sponsors, John and Eva Hasner.
- Schreiner, James, of Henry and Sarah Schreiner, born January 1, baptized April 7, sponsor James Trein, witness Mary Margaret Trein.
- , Mary Magdalen, of Christopher and Mary Magdalen ——, born February 19, baptized April 7, sponsors David Gogg and Mary Magdalen Mayer.
- Walliser, John, of Michael and Anna Mary Walliser, born December 4, 1764, baptized April 9, sponsors John Schutz and Anna Mary Walliser.
- Archdeacon, Mary, of Patrick and Joanna Archdeacon, born April 10, baptized April 12, sponsors William Nunan and Mary Theresa David.
- Babin, Mary Margaret, of Peter Vincent and Mary Magdalen Babin, born April 15, baptized conditionally April 16, sponsors Charles le Blanc and Mary Josephine Babin; had been baptized privately, ceremonies supplied.
- Feinauer, Joseph, of Joseph and Anna Mary Feinauer, born April 15, baptized April 18, sponsors George Joseph and Mary Catharine Böhm.
- Fagan, Mary, of Patrick and Margaret Fagan, born April 12, baptized April 19, sponsor John Poulton, in Berks Co. [Pa.].
- David, Mary Theresa, of Anthony and Mary Theresa David, born February 28, baptized March 3, sponsors Jacob Burns and Catharine Gatringer, by Rev. Robert Harding.
- Miller, Mary Barbara, of Philip and Elizabeth Miller, born December 6, 1764, baptized April 21, sponsor Mary Ruplin, at Haycock [Bucks Co., Pa.].
- Horn, Catherine, of John George (P.) and Margaret Horn, born November 1, 1764, baptized April 21, sponsors Jacob Rus [Russ?] and Catharine Gressir [Gräser?], *ibid.*
- Heitzman, Mary Magdalen, of John George (P.) and Agatha Heitzman, born September 29, 1764, baptized April 21, sponsors Jacob Glass and Elizabeth Miller, *ibid.*
- Merrick, Anna Dorothy, of Henry and Catharine Merrick, born Decem-

- ber 8, 1764, baptized April 21, sponsor Anna Dorothy Weinburn, *ibid.*
- Wean, Elizabeth, of Isaac and Rosina Wean, born February 21, baptized April 22, sponsors Hugh and Cecilia McNagh, while traveling, in New Jersey.
- Kean, Jubal, of John and Mary Kean, born January 9, 1763, baptized April 23, sponsor Philip McDead, *ibid.*
- Durst-Reider, Anna Mary, of Francis Joseph and Anna Mary Durst-Reider, born October 29, 1764, baptized April 26, sponsors John Mayer and Mary Juliana Abtin; had been privately baptized, at Ringwood [Passaic county, N. J.].
- Sullivan, Daniel, of Dennis and Catharine Sullivan, born May 5, 1762, baptized April 28, sponsors John Brown and Catharine Fichter, *ibid.*
- Sullivan, George, of the same parents, born December 23, 1763, baptized April 28, sponsors George Sly and Mary Brown, *ibid.*
- McAllister, Daniel, of John and Mary McAllister, born September 6, 1762, baptized May 1, sponsors Isaac and Rosina Wean, while returning.
- McAllister, Anna, of the same parents, born July 5, —, bapt. May 1, sponsor Francis Honey, witness Margaret (his wife), while returning.
- McGill, Patrick, of James and Joanna McGill, born February 9, baptized May 8, sponsors Stephen Magill and Catharine Kelty, at Adam Geiger's, New Jersey.
- Kolb, Simon, of Andrew (P.) and Catharine Kolb, born February 19, baptized May 8, sponsors Adam and Margaret Geiger, *ibid.*
- Ruh, Peter, of Melchior and Peter Ruh [Ruhl?], born April 18, baptized May 8, sponsors Peter Halder and Christina Geiger, *ibid.*
- Lin, Sarah, of Hugh and Anna Lin [?], born September 19, 1764, baptized May 10, sponsors Peter Goff and Mary Quinn.
- O'Neil, Elizabeth, of Terence and Eleanor O'Neil, born January —, baptized May 11, sponsor Edward Hanlin.
- Scantlin, Cornelius, of Cornelius and Mary Scantlin, born April 28, baptized May 11, sponsors Dennis Hood and Winifred Cooper; had been baptized privately, ceremonies supplied.
- O'Hara, Arthur, of Henry and Bridget O'Hara, born April 26, baptized May 13, sponsors Timothy Maginnis and Margaret Roge.
- Makra, James, of James and Bridget Makra, born January 11, baptized May 19, sponsors John Hargin and Joanna Pornor.
- Viel, Catharine, of Nicholas and Sophia Viel, born May 16, baptized May 19, sponsors Charles and Catharine Schmid.
- Naval, Margaret, of John and Nancy Naval, born April 22, 1761, baptized May 25, sponsors Neal Shaw and Judith Bond.
- Essling, James, of Peter and Mary Essling, born April 26, baptized May 26, sponsors Peter Rice and Mary Magdalen Essling, Jr.

- Schumacher, John, of Christian and Anna Mary Schumacher, born May 3, baptized July 9, sponsors John Kheun and Magdalen Cupser, at Goshenhoppen.
- Keintz, Margaret, of Mathew and Margaret Keintz, born May 8, baptized July 16, sponsors James and Eva Hönig [König?], at Haycock.
- Wilhelm, Catharine Elizabeth, of Gerhard and Elizabeth Wilhelm, born May 16, baptized July 23, sponsors Bartholomew and Catharine Elizabeth Becker.
- Schmid, John, of William James (P.) and Catharine Schmid, born May 5, baptized July 23, sponsors Christian and Elizabeth Schültz.
- Eyenson, Louis, of John and Elizabeth Eyenson, born May 1, baptized July 26, sponsors Thomas Eyenson and Esther Eyenson, at Adam Geiger's, New Jersey.
- Kelty, Anna, of Walter Kelty and Judith Cotter, born June 8, baptized July 8, sponsor Mary Connor.
- Will, Sarah, of Phillip and Elizabeth Will, born November —, 1764, baptized July 8, sponsors Anthony and Sarah Aman; the sponsor, Anthony Aman, had given it private baptism, ceremonies supplied.
- Hoeffner, John Joseph, of John and Eva Hoeffner, born July 10, baptized July 12, sponsors Valentine Korn and Eva Lechler.
- Connor, John, of Andrew and Eleanor Connor, born July 1, baptized July 14, sponsors John Connolly and Catharine Brian.
- Borson, Peter, of Joseph and Anna Borson, born July 18, baptized July 18, sponsors Oliver Debotan, Jr., and Anna Bourg.
- Leblanc, John, of Henry and Mary Leblanc, born July 27, baptized July 30, sponsor Mary Frances [Esconveman?], Jacob Gilotan witness.
- Rieger, Godfrey, of Simon and Anna Margaret Rieger, born July 28, baptized August 1, sponsor Anna Cassin, witness Godfrey Schisler.
- Wealin, Catharine, of Thomas and Margaret Wealin [Whelan?], born August 1, baptized August 3, sponsor David Clancy, Barbara Burkhart witness.
- Hauck, Elizabeth, of James and Mary Magdalen Hauck, born July 28, baptized August 4, sponsors Frederic and Elizabeth Gräser.
- Lascher, Eva, of Leonard and Mary Anne Lascher, born August 8, baptized August 11, sponsors Anselm and Elizabeth Schreiner.
- Mignati, Francis, of Daniel and Mary Mignati, born May 27, baptized August 11, sponsor Francis Wollin, Margaret Steward witness.
- Klein, Theresa, of James and Elizabeth Klein, born August 7, baptized August 15, sponsors Anthony and Barbara Graff.
- ; Elizabeth, about two years old, baptized August 16; had been baptized privately.
- Waltrich, Andrew, of Francis and Catharine Waltrich, born August 14, baptized August 18, sponsors Andrew and Charlotte Schwartzman.
- Sexton, John James, of John and Catharine Sexton, born August 19, baptized August 25, sponsors James Forage and Barbara Kneulin,

- Renigar, Anne Margaret, of Anthony and Eva Renigar [Reniger?], born August 7, baptized conditionally August 30, sponsor Anna Angela Schwartzman.
- [Cancenny?], Dorothy Margaret, of Peter and Dorothy [Cancenny?], born August 30, baptized September 1, sponsor James Lyons, Dorothy Lyons witness.
- McFadden, John, of John and Margaret McFadden, born July 24, baptized September 8, sponsor Henry McAdam.
- Benner, Agnes, of Christina and Magdalen Benner, born May 20, baptized September 11, sponsors Agnes Roth and Adam Geiger, at Adam Geiger's, N. J.
- Essling, Catharine, of Paul and Christina Essling, born September 12, baptized September 20, sponsors Frederic and Elizabeth Gräser.
- Ledermann, Andrew, of John and Mary Catharine Ledermann, born September 19, baptized September 22, sponsors Andrew and Eva Schnable.
- Sailer, Mary Salome, of Sebastian and Elizabeth Sailer, born September 22, baptized September 24, sponsor Mary Salome Schwartz.
- Becker, John Michael, of Bartholomew and Elizabeth Becker, born September 29, baptized October 6, sponsors Michael and Catharine Wolff.
- Blanchart, Paul, of Paul and Cecilia Blanchart, born October 7, baptized October 7, sponsors Oliver Blanchart and Magdalen Dibotan.
- Ryan, Prudence, of ——— Ryan and Elizabeth O'Donagh, born August —, baptized August 10, sponsors John Carr and Joanna Dedy.
- Christi, Martin, of Martin and Hannah Christi [Christy?], born October 11, baptized October 13, sponsors Dennis Dogherty and Barbara Buttler.
- Zeis, Elizabeth, of George and Eva Zeis, born October 8, baptized October 13, Michael Schreiner witness, sponsor Eva Schreiner.
- Dogherty, George, of Dennis and Margaret Dogherty, born October 13, baptized October 13, sponsors James Byrne and Barbara Buttler.
- Kinslow, Catharine, of John and Elizabeth Kinslow, born October 6, baptized October 17, sponsors William Kelly and Winifred Cooper.
- Schultz, Anna Elizabeth, of John and Eva Schultz, born October 1, baptized October 20, sponsors John Schultz, Sr., and Anna Schultz for Elizabeth Schultz.
- Schöneck, Charles Joseph, of Lawrence and Magdalen Schöneck, born October 14, baptized October 20, sponsors Charles and Catharine Schmid.
- Jackson, Catharine, of William and Margaret Jackson, born September 20, baptized October 27, sponsor Magdalen Gerstenberger.
- [Matson?], Mary, adult, baptized October 27, sponsor Catharine White.
- Schwartzman, Anthony, of Andrew and Charlotte Schwartzman, born October 27, baptized October 28, sponsors Anthony and Barbara Graff.

- Greanaus, Catharine, of Corneljus and Elizabeth [Greanaus?], born November 4, baptized November 4.
- Ryan, Mary, of Thomas and Catharine Ryan, born September 7, baptized November 4, sponsors Martin Christi [Christy?] and Joanna Dedy; had been baptized privately.
- Philips, Elizabeth, of John and Elizabeth Philips, born October 24, baptized November 3, sponsors Gerard and Elizabeth Wilhelm.
- Seilers, Hannah, of Joseph and Mary Seilers, born May 2, 1764, baptized November 4.
- Crämer, Anna Mary Julia, of Mathias and Mary Catharine Crämer, born August 10, baptized November 9, sponsors John Mayer and Mary Juliana Abtin, at Ringwood [Passaic Co., N. J.].
- Sullivan, Mary Juliana, of Dennis and Catharine Sullivan, born August 13, baptized November 10, sponsors Redmund Welsh and Mary Juliana Abtin, *ibid*.
- Hogan, Mary, of John and Rosina Hogan, born February 26, 1764, baptized November 12, sponsors John Wider and Juliana Abtin, *ibid*.
- Feniger, Mary Gertrude, of John and Elizabeth Feniger, born August 23, baptized November 14, sponsor Gertrude Abtin.
- Caroll, Edward, of Timothy and Elizabeth Caroll, born November 6, baptized November 17, sponsors Jerome (Darby) Savage and Ailie Clark.
- Rudolph, John George, of Tobias and Margaret Rudolph, born November 13, baptized November 18, sponsors George Ernest and Mary Magdalen Lechler.
- , Festus, baptized November 20, sponsor Mary Clary, a mulatto servant of James Byrne.
- Magill, James, of John and Catharine Magill, born January 21, baptized November 27, sponsor James Magill, witness his wife, Joanna, at Adam Geiger's, in N. J.
- Roth, Catharine, of Andrew (P.) and Agnes Roth, born September 15, baptized November 27, sponsors Peter Halder and Catherine Griesmeyer, *ibid*.
- Thurnbach, Mary Anna, of Christian and Susanna Catharine Thurnbach, born October 10, baptized November 27, sponsors Simon Geiger and Regina Meyer, *ibid*.
- Sullivan, Mary, of Owen and Mary Sullivan, 10 years of age, baptized November —, sponsors Thomas Green and Anna Broc, by Father Jacob Pellentz.
- Bullock, George, of Timothy and Catharine Bullock, 12 years old, baptized November —, sponsor Arthur John O'Neil, by the same.
- Bullock, Timothy, Anna, and Joanna, of same parents, born respectively about August —, 1755, July —, 1758, and — —, 1760, baptized December 2, sponsor for all three, Arthur John O'Neil, in Chester Co. [Pa.].

- Gorman, Eleanor, of Cornelius and Hannah Gorman, born September 8, 1764, baptized December 2, sponsor Joanna Hanlon, *ibid.*
- Hely, William, of Daniel and Mary Hely, born December 5, baptized December 5, sponsors Oliver Hunt and Anna Cusic.
- Stuart, Richard, of Thomas and Phoebe Stuart, born December 7, baptized December 7, sponsors Louis Luke and Margaret ———; baptized privately on 7th, and ceremonies supplied on the 8th.
- Schmatzga, John Michael, of James and Eva Mary [Schmatzga?], born October 24, baptized December 8, sponsor John Michael Wolf.
- Späth, John Matthew, of John and Anna Margaret Späth, born December 3, baptized December 8, sponsors John Mathew Göck and Eva Lechler.
- Schneider, James, of Burchard and Catharine Schneider, born September 11, baptized December 15, sponsors Jacob and Frances Walter, near Yellow Spring [Chester Co., Pa.?].
- Whole number of baptisms—one hundred and thirteen.

REGISTER OF BAPTISMS FOR 1766.

- Kramer, Christian, of Henry and Catharine Kramer, born January 2, baptized January 2, sponsors Christian Bub and Catharine Arnold.
- , Susanna, of unknown parents, born December 28, 1764, baptized January 8, sponsor John Baptist Theole, witness Susanna Oge (?).
- Meyer, Peter, of I—— (P.) and Gertrude Meyer, born January 8, baptized January 13, sponsors Peter and Elizabeth Hegner.
- Mahoni, Mark, of Anthony and Hannah Mahoni [Mahony?], born January 10, baptized January 14, sponsor Catharine Talley.
- Landry, Mary Modesta, of Peter and Josephine Landry, born January 19, baptized January 20, sponsors Peter Savoy and Mary Martin.
- Connel, Robert, of John and Honora Connel, born January 20, baptized January 20, sponsors John Keasy and Dorothy Connor.
- Sparrow, Mary Ann, of Samuel and Grace Sparrow, born January 22, baptized January 26, sponsors John Donely and Anna McDonald, witness ——— Dougherty.
- Dunbar, James, of ——— ——— and Catharine Dunbar, born January 23, baptized January 27, sponsors Adam Mayer and Winifred Cooper.
- Gorman, Bridget, of Cornelius and Hannah Gorman, born January 17, baptized January 28, in Chester Co [Pa.].
- Burton, John, of John and Esther Burton, 9 years old, baptized February 8, in New Castle [Delaware].
- Leaman, James, of Thomas and Esther Leaman, 1 year old, baptized February 8, by Rev. Robert Harding, *ibid.*; ceremonies supplied.

- Bullock, Thomas, of Timothy and Catharine Bullock, 14 years old, baptized February 10, sponsor Arthur John O'Neal, in Chester Co. [Pa.].
- Karns, Elizabeth, of Hugh and Anna Karns, 8 years old, baptized February 10, sponsors Arthur John O'Neal and Bridget Leary, *ibid.*
- Karns, Benjamin, of same parents, 6 years old, baptized February 10, sponsors Arthur John O'Neal and Bridget Leary, *ibid.*
- Karns, John, of same parents, 3 years old, baptized February 10, sponsors Arthur John O'Neal and Bridget Leary, *ibid.*
- Karns, Margaret, of same parents, born March 26, 1764, baptized February 10, sponsors Arthur John O'Neal and Bridget Leary, *ibid.*
- Tscharte, John, of Christopher and Mary Dorothy Tscharte, born February 12, baptized February 16, sponsor John Schneider, witness Elizabeth (his wife).
- Le Prince, Joseph, of John and Mary le Prince, born February 17, baptized February 17, sponsor Joseph Davoit, ceremonies supplied.
- Viel, Christopher, of Rudolph and Susanna Viel, born February 13, baptized February 18, sponsors Christopher and Catharine Viel, in vicinity of Philadelphia.
- Rearton, Dennis, of Cornelius and Susanna Rearton, 6 years old, baptized February 23.
- Bodouin, James, of Firmian and Elizabeth Bodouin, born February 21, baptized February 23, sponsor Jacob Lion, Dorothy (his wife) witness.
- Burgois, Margaret Rosa, of Claude and Catharine Burgois [Bourgeois?], born February 9, baptized February 23, sponsors Joseph and Margaret Ribau.
- Schneider, Ottilia, of Henry and Barbara Schneider, born February 19, baptized February 26, sponsors William Dorg and Ottilia Viet, in vicinity of Philadelphia.
- , William, born January —, baptized March 4, sponsors Jacob Eck and wife, in the house of Jacob Eck.
- Nagel, Anna, of George and Mary Nagel, born March 2, baptized March 6, sponsor Mary Walburga Bremick for Anna Fichtler.
- Ridiger, Mathew Anthony, of John, Jr., and Margaret Ridiger, born March 2, baptized March 9, sponsors John Ridiger, Sr., and Anna Mary —.
- Welsh, William, of James and Rosa Welsh, born March 9, baptized March 9, sponsors Joseph Cassin and Margaret Harkins.
- Scheimer, Bartholomew, of Frederic and Mary Magdalen Scheimer, born November 23, 1765, baptized March 16, sponsors Francis and Apollonia Sohl, in Pikesland [Chester Co., Pa.].
- , Margaret, of Joanna —, born March 13, baptized March 24, sponsor Mary Clary, servant of James Burns.
- Weade, Mary, of Michael Weade [Meade?] and Elizabeth Nugent, born

- January 14, baptized March 25, sponsors William Fitzharris and Catharine Shaw.
- , Mary, of Hannah ——, born March 24, baptized March 25, sponsor Catharine Nunan, servant of James White.
- Eustace, Mary Josephine, of Daniel Eustace and Margaret Doiron, born April 3, baptized April 4, sponsors Joseph Ribau and Genevieve Boudrot.
- Weider, Anna Mary, of Joseph and Margaret Weider, born March 17, baptized March 19, sponsors John Nicholas Jungfleisch and Anna Mary Reider, at Ringwood [N. J.].
- Weibl, Conrad, of Charles and Susanna Weibl, born March 14, baptized March 19, sponsors Conrad Welsh and Catharine Demuth; had been baptized privately, ceremonies supplied, *ibid.*
- Mentzenbach, John Anthony, of Nicholas and Helen Mentzenbach, born April 5, baptized April 19, sponsors Anthony Schumers and Clara Legohn, *ibid.*
- Potter, Susanna, of Joseph and Margaret Potter, born January 17, 1762, baptized April 20, sponsors Michael Forrester and Catharine Sullivan, *ibid.*
- Fechter, John, of Philip and Mary Eva Fechter, born November 18, 1762, baptized April 20, sponsors John Mayer, Jr., and Mary Catharine Cramer, *ibid.*
- Call, Mary Elizabeth, of John Nicholas and Anna Margaret Call, born October 20, 1764, baptized conditionally April 21, sponsors James Demuth and Mary Elizabeth Hoffman, *ibid.*
- Farrell, Mary, of Richard and Charlotte Farrell, Born December 1, 1764, baptized April 22, sponsors James Curran and Catharine Sullivan, *ibid.*
- Borm, John Peter, of John and Anna Mary Borm, born July 29, 1764, baptized conditionally April 22, sponsors John Peter Heilsamer and Elizabeth Schmid, *ibid.*
- Hoffman, George Louis, of Paul and Anna Magdalen (P.) Hoffman, born April 6, baptized April 24, sponsor Gertrude Abtin, witnesses Louis Fischer and George Hupacher, at Bascon Ridge [Somerset Co., N. J.].
- Reichman, Mary Theresa, of —— Reichman and —— ——, born April 24, baptized April 30, sponsors —— and —— Reichman, near Philadelphia.
- Lamy, Stephen, of James Lamy and Hannah Ludek, born December 26, 1765, baptized May 7, sponsors Matthew Lamy and Sarah Tim, in Chester Co. [Pa.].
- Walter, John, of James and Frances Walter, born February 5, baptized May 8, sponsor John Schieler, in Pikesland [Chester Co., Pa.].
- Walter, Francis, of same parents, born February 4, baptized May 8, sponsors Francis and Apollonia Sohl, *ibid.*
- Roth, Anna, of Christian and Elizabeth Roth, born February 4, baptized May 8, sponsor Peter Einold, *ibid.*

- Farrell, Isidore, of Patrick and Alice Farrell, born April 27, baptized May 3, sponsors James Byrne and Mary Murphy, by Rev. Robert Harding.
- Eimold, James, of Peter and Mary Ann Eimold, born March 2, baptized May 8, sponsor Christian Weisenberger, in Pikesland.
- O'Neil, Andrew, of Arthur and Mary O'Neil, born March 12, baptized conditionally May 9, sponsors Thomas Ryan and Catharine Ryan.
- Gleman, Mary Catharine, of John Dewald and Mary Eva (P.) Gleman, born April 19, baptized May 14, sponsors William and Mary Catharine Schoch, William being witness, at Geiger's.
- Archdeacon, Catharine, of Morris and Bridget Archdeacon, baptized May 25, sponsor Adam Mayer.
- Schreiner, Mary Agatha, of Anselm and Elizabeth Schreiner, born March 10, baptized April 25, sponsors James Otts and Mary Agatha Hart.
- Rischart, Elizabeth, of Lothaire and Elizabeth Rischart, born March 10, baptized May 28, sponsor Walburger Brennich.
- McCaffrey, Luke, of Edward and Sarah McCaffrey, baptized May 31, sponsors Luke and Mary Dun, witness James Smith.
- Savage, John, of Darby and Anna Savage, born May 30, baptized June 1, sponsors Brian O'Harra and Elizabeth Carroll.
- Mayer, Mary Magdalen, of John and Elizabeth Mayer, born May 3, baptized June 8, sponsors Anthony Lechler and Mary Agatha Hart, by Rev. Robert Harding.
- Haug, Christian, of George and Margaret Haug, born May 30, baptized June 8, sponsor Anthony Haug, witness Margaret Miller.
- Heits, Laurence, of John and Barbara Heits, born June 17, baptized June 22, sponsors Laurence Göck and Catharine Haug.
- Shortel, Mary, of Richard and Margaret Shortel, born June 17, baptized June 22, sponsors Jude Thaddeus Salasar and Margaret Mallabi.
- Brian, Catharine, of ——— Brian and ——— ———, born February —, baptized conditionally June 24.
- Kelty, Mary, of Bartholomew and Catharine Kelty, born June 19, baptized June 29, sponsors Stephen Magel [McGill?] and Joanna Johns, in New Jersey.
- Miller, Matthew, of Matthew and Anna Mary Miller, born May 21, baptized June 29, sponsors Christian and Magdalen Benner, *ibid*.
- Bucher, Henry, of John and Catharine Bucher, born June 8, baptized June 29, sponsors Henry and Barbara Geiger, *ibid*.
- Foulon, Margaret, of Michael and Mary Foulon [Fowler?], born August 3, baptized by Rev. Robert Harding, sponsors Richard Allen and Rachael White, *ibid*.
- Kean, Anna, of Miles and Catharine Kean, born April 1, 1765, baptized conditionally July 10.
- Glancy, Mary, of Dennis and Susanna Glancy, born July 7, baptized July 13, sponsors Philip Campbell and Susanna Glancy.

- Koch, Peter, of John and Anna Mary Koch, born June 22, baptized July 13, sponsors Peter and Anna Maria Wiester.
- McDermot, Bridget, of Dennis and Mary McDermot, born July 9, baptized July 13, sponsors William Nunan and Mary Theresa David.
- O'Davelin, James, of Roger and Susanna O'Davelin, born April 4, 1765, baptized July 20, sponsors Thomas Riley and Sarah Tim, in Pikesland [Chester Co., Pa.].
- Schue, John, of John Bartholomew (P.) and Mary Crescentia Schue, born July 12, baptized July 22, sponsors John Kramer and Mary Magdalen Mayer.
- Goff, Andrew James, of Thomas and Mary Goff, born July 3, baptized July 22, sponsors William Connor and Mary Macarty.
- Delaney, Mary, of Michael and Honora Delaney, born May 4, 1765, baptized August 6, sponsors John Carrel and Margaret Green.
- Hely, William, of John and Catharine Hely, born July 17, baptized August 10, sponsors William and Honora Murray.
- Hoffman, Simon, of John and Christina Hoffman, born August 1, baptized August 10, sponsors Simon and Magdalen Haug.
- Trelan, John, of James and Joanna Trelan, born October 17, 1765, baptized August 13, sponsors Philip and Anna Ryan.
- Geiger, Anna Mary, of Henry and Barbara Geiger, born July 8, baptized July 27, sponsors Adam and Margaret Geiger, at Adam Geiger's.
- Huber, Peter and Catharine (twins), of Michael and Hannah Huber, born July 25, baptized July 27, sponsors Peter Halder and Mary Catharine Griesmeyer for Peter, Laurence Caspar and Catharine Schoch for Catharine, *ibid.*
- Navel, John, of John and Anna Navel, 11 years old, baptized August 31, sponsors Solomon Welsh and Mary Lewis, at Salem [N. J.].
- Dugan, John, of Jacob and Sarah Dugan, born August 17, baptized August 31, sponsors Philip Lynch and Elizabeth Sohl, at Pikesland [Chester Co., Pa.].
- White, Mary Magdalen, of Dennis and Catharine White, born August 13, baptized August 31, sponsors Cormick [Macatea?] and Mary Miller, *ibid.*
- Allen, Mary, wife of Richard Allen, baptized September 8, at Concord [Del. Co., Pa.].
- Veil, Mary Susanna, of Christopher and Catharine Veil, born September 8, baptized September 9, sponsors Charlotte Engelbrand and Sibylla Rudolph.
- Graff, Aloysius, of Anton and Barbara Graff, born September 14, baptized September 15, sponsors Paul Miller and Catharine Spengler.
- Johnston, Joseph, of Hugh and Eustatia Johnston, born November 22, 1765, baptized conditionally September 17.
- Brady, Mary, of John and Dorothy Brady, born August 10, baptized August 20, sponsors Anthony and Mary Haug.

- Bodart, William, of Anton and Barbara Bodart, born September 20, baptized September 21, sponsors William Dorff and Anna Siere.
- Leblanc, Mary Magdalen, of Daniel and Margaret Leblanc, born October 8, baptized October 8, sponsors Anthony Landry and Barbara Leblanc.
- Haugh, John Frederick, of Simon and Mary Magdalen Haugh, born October 10, baptized October 12, sponsors John Frederick and Elizabeth Gräser.
- Williams, Moses, of Francis and Eleanor (P.) Williams, born July 12, 1765, baptized October 14; the mother was sponsor in default of another.
- Collins, Elizabeth, of Thomas and Sabina Collins, born October 2, baptized October 19, sponsors Patrick Dealy and Mary Gattringer.
- Birt, Marianne, of Jonathan (P.) and Mary Birt, born October 17, baptized October 23, sponsors Charles O'Harra and Anna Broc.
- Fitzgerald, Joseph, of James and Mary Fitzgerald, born October 30, baptized October 26, sponsors George Coffey and Mary Lamb.
- Becker, John Michael, of Bartholomew and Elizabeth Becker, born October 18, baptized October 26, sponsors Michael and Catharine Wolf.
- Kelly, John, of Luke and Margaret Kelly, born February 8, 1759, baptized November 2, sponsors Martin Lawless and Eleanor Ulaghan [Hoolihan?], at Ringwood [Passaic Co., N. J.].
- Kelly, Luke, of same parents, born December 27, 1760, baptized November 2, sponsors Martin Lawless and Eleanor Ulaghan [Hoolihan?], *ibid.*
- Kelly, Frances, of same parents, born February 12, 1763, baptized November 2, sponsors Martin Lawless and Eleanor Ulaghan [Hoolihan?], *ibid.*
- Kelly, Mary, of same parents, born December 4, 1765, baptized November 2, sponsors Martin Lawless and Eleanor Ulaghan [Hoolihan?], *ibid.*
- Strach, John Anthony, of John William and Anna Elizabeth Strach, born May 21, baptized November 2, sponsors John Mayer and Mary Eva Fichter, *ibid.*
- Deal, Elizabeth, of John and Mary Deal, baptized November 3, sponsors Laghlin Burns and Margaret McCollom, *ibid.*
- Etinger, Charles Frederic, of ——— and Mary Etinger, born October 19, baptized November 4, sponsors Charles and Catharine Schmid, *ibid.*
- Burk, John, of Adam and Mary Burk, born November 5, baptized conditionally November 11, *ibid.*
- , Sebastian, born November 13, baptized November 15, sponsors Sebastian and Elizabeth Seibert, *ibid.*
- Tims, Sarah, of Henry and Anna Tims, born September 11, baptized November 30, sponsors John King and Sarah Tims, at Pikesland [Pa.].

- Hely, Thomas, of Thomas and Margaret Hely, born November 24, baptized December 4, sponsors Dennis Dun [Dunn?] and Anna Savage.
- Haug, Joseph, of Anton and Mary Haug, born November 29, baptized December 7, sponsors Joseph and Anna Mary Feinauer.
- Finey, William, of John and Mary Ottilia Finey, born October 19, baptized December 7, sponsor Anna Mary Hirsch.
- Lorentz, Mary Catharine, of Caspar and Margaret Lorentz, born August 23, baptized December 11, sponsors Simon Geiger and Catharine Halder, at Adam Geiger's.
- [Ruhl?], Michael, of Melchior and Barbara Ruh [Ruhl?], born October 25, baptized December 11, sponsors Michael Huber and Margaret Lorentz, *ibid*.
- Magill, Margaret, of James and Joanna Magill, born November 3, baptized December 11, sponsors Stephen Magill and Christiana Mullabe [Malleben?], *ibid*.
- Watts, Samuel, of Samuel and Mary Watts, born December 13, baptized December 14, sponsors Hugh Quigley and Christiana Mullabe.
- Christ, John, of Michael and Elizabeth Christ, born August 31, baptized December 23, sponsors John and Catharine Schreiber.
- Davis, Margaret, of Thomas and Isabella (P.) Davis, born November — baptized December 23, sponsors Solomon Welsh and Margaret Roage.

Whole number of baptisms—one hundred and thirteen.

REGISTER OF BAPTISMS FOR 1767.

- Sauerwald, Mary Magdalen, of John and Magdalen Sauerwald, born January 4, baptized January 11, sponsors Lawrence and Mary Magdalen Schöne.
- Kientz, Sophia, of Joseph and Catharine Kientz, born January 19, baptized February 1, sponsors Nicholas and Sophia Veil.
- Herberger, Tobias, of Peter and Anna Mary Herberger, born January 29, baptized February 2, sponsors Tobias and Anna Margaret (P.) Rudolph.
- Maglochlin, Joanna, of William and Mary Maglochlin, born December 20, 1766, baptized February 2, sponsors Margaret Lucas and Francis Hughes [Hughes?].
- Arnold, James, of Henry and Agnes Arnold, born January 28, baptized February 2; the priest was godfather.
- , Mary of unknown parents, baptized privately February 3, in house of John Broc.
- Reinhold, Rebecca, of James and Mary Reinhold, born January 12, baptized February 3, sponsors Timothy and Elizabeth Carroll.
- Wilhelm, John, of Gerhard and Elizabeth Wilhelm, born February 2, baptized February 8, sponsors John Wilhelm and Catharine Gerstenberger.



LIST OF BAPTISMS OF ST. JOSEPH'S CHURCH. 293

- Dillon, Rudolph, of ——— and Judy Dillon, born October 26, 1766, baptized conditionally February 11.
- Holtzhauser, Mark, of Theodore and Christiana (P.) Holtzhauser, born February 11, baptized February 15, sponsors Mark and Anna Hunecker.
- Donely, Eleanor, of Philip and Catharine Donely, born February 5, baptized February 15, sponsors John and Eva Hoffman.
- Connor, Mary, of Mark and Mary Connor, born February 9, baptized February 15, sponsors Henry Hughs [Hughes?] and Dorothy Connor.
- Kenedy, Mary, of ——— and Mary Kenedy, born February 26, baptized February 27, sponsor Catharine Arnold, widow.
- Hoffner, Mary Magdalen, of John and Eva Hoffner, born February 23, baptized March 1, sponsors Caspar and Mary Magdalen Korn.
- Böhm, Mary Catharine, of John and Catharine Böhm, born February 23, baptized March 1, sponsors Joseph and Anna Mary Feinauer.
- , Dinah, of Nicholas and Flora ———, born ———, 1764, baptized March 1, sponsor Anna Mary Wiester, negro servants of Warwick Coats.
- Jacobs, James, of William (P.) and Catharine Jacobs, born February —, baptized March 10, sponsors Henry and Agnes Arnold.
- Maher, Anna, of ——— and Mary Maher, born February 2, baptized March 17; the mother acted as godmother in default of another.
- Beal, Henry, of George (P.) and Catharine Beal, born February 9, baptized March 19, sponsor Charlotte Engelraid.
- Murray, Margaret, of Hugh (P.) and Elizabeth Murray, born April 12, 1763, baptized conditionally March 25, sponsors James Welsh and Anna Roage; had been baptized by a Presbyterian minister.
- Zeigler, Anna Elizabeth Sarah, of Henry James and Mary Catharine Zeigler, born July —, 1765, baptized March 25, sponsor Regina Catharine Nagel, witness Anna Elizabeth Betsin.
- Benner, Simon, of Christian and Magdalen Benner, born February 18, baptized March 29, sponsors Simon and Christiana Geiger, at Geiger's [N. J.].
- Magill, Stephen, of Peter and Barbara Magill, born February 15, baptized March 30, sponsors Stephen Magill and Margaret Delaney, near Geiger's.
- Dun, Mary, of William and Bridget Dun [Dunn?], born March —, baptized April 5, sponsors John Farron and Elizabeth Donaghy.
- Lynch, John, of John and Elizabeth Lynch, born March 19, baptized April 5, sponsors Jeremiah Lynch and Anna Hanlon.
- Gallagher, Mary, of John and Anna Gallagher, born March 20, baptized April 7, sponsors Patrick Daly and Bridget Doyle.
- Joyce, Anna, of Albert and Sarah Joyce, born about January 20, baptized April 9, sponsors Bryan O'Harra and Barbara Buttler.

- O'Harra, Anna and Catharine (twins), of Bryan and Mary O'Harra, born April 11, baptized April 13, sponsors John and Catharine Gatringer, for Anna, Timothy Carroll and Barbara Buttler for Catharine.
- Will, Margaret, of Philip and Elizabeth Will, born March 17, baptized April 19, sponsors John and Margaret Späth.
- Cancemi, Peter Firmian, of Peter and Dorothy (P.) Cancemi [Cancerni?], born March 14, baptized April 19, sponsors Firmian and Elizabeth Bodoin.
- Feinauer, Mary Catharine, of Joseph and Anna Mary Feinauer, born April 25, baptized April 26, sponsors Joseph and Catharine Böhm.
- Jacobi, Christian, of Philip and Margaret Jacobi, born March 25, baptized April 28, sponsors Christian and Susanna Catharine Thurnbach, at Geiger's.
- , Lucie, of Sylvester and ———, born April 7, baptized May 4, sponsors Thomas and Elizabeth Wilcox, at Concord; servant [or slave] of Wilcox.
- O'Donel, Anna, of Hugh and Rosa O'Donel, born March 31, baptized May 5, sponsors James Klein and Catharine Spengler.
- David, Winifred Catharine, of Anthony and Mary Theresa David, born April 26, baptized May 3, sponsor Catharine Swan, by Rev. Robert Harding.
- Sauerwald, Barbara, of Michael and Margaret Sauerwald, born May 5, baptized May 6, sponsors Anthony and Barbara Graff.
- Haug, Mary, of John and Catharine Haug, born May 3, baptized May 8, sponsors Anthony and Mary Haug.
- , Flora Rosa, 20 years old, baptized May 10, sponsor Mingo Coats, servant to Warren Coats; witness Flora, servant to Timothy Caroll.
- Lery, Henry, of Daniel and Mary Lery, born February 21, baptized May 14, sponsors Timothy and Elizabeth Caroll.
- Conwell, James, of James Conwell and Jane Stephenson, born April 13, baptized May 17, sponsors Edward Murray and Mary Kenedy.
- Hald, Mary, of John Hald and Catharine Manin, born December —, 1755, baptized conditionally May 21, sponsor Judith Hatton.
- Späth, Joanna Catharine, of John and Margaret Späth, born May 15, baptized May 22, sponsors John and Joanna Catharine Wagner.
- Conor, Susanna, of Michael and Mary Conor, born February 28, baptized May 30, sponsors Robert White and Mary Crowley.
- Larcon, Susanna, of ——— and Anna Larcon [Larkin?], born October 31, 1766, baptized May 31, sponsors Anthony Murray and Sarah Dugan, at Pikesland [Pa.].
- Sohl, John, of Francis and Apollonia Sohl, born April 9, baptized May 31, sponsors John Bernard Brown and Mary Elizabeth Sohl, *ibid.*
- Sherman, Elizabeth, adult, baptized June 6, sponsors John and Catharine Smith; wife of Philip Morrison.

- Thompson, John, of John Thompson and Hannah Ryan, born April 21, baptized June 7, sponsor Daniel Hely, witness Margaret M'Clean.
- Juson, Mary Martha, of Thomas and Catharine Juson, baptized June 8, sponsors Adam and Martha Poth.
- Deleany, Elizabeth, of Michael and Honora Deleany [Delaney?], born April 19, baptized June 14, sponsor Mary Bussye, witness Patrick Linard.
- O'Kain, Simon Joseph, of Simon O'Kain and Cecilia Dibotan, baptized conditionally June 14, sponsors John Gattringer and Catharine Schmid.
- Welch, John James, of Conrad and Elizabeth Catharine Welch, born November 18, 1766, baptized conditionally June 18, sponsors James Walter and Susanna Waibe, at Ringwood [N. J.].
- Butz, John George, of John William and Mary Magdalen Butz, born April 3, baptized June 18, sponsors John Els and Anna Elizabeth Walker, *ibid.*
- Fichter, John, of Philip and Eva Fichter, born February 10, baptized June 18, sponsors John Mayer, Jr., and Susanna Waibe, *ibid.*
- Reider, Joseph, of Francis Joseph and Anna Mary Reider, born December 25, 1766, baptized June 19, sponsors Joseph Wingart and Anna Mary Borm, *ibid.*
- Hoffman, Mary Eva, of Lambert and Elizabeth Hoffman, born January 5, baptized June 19, sponsors John Mayer, Sr., and Mary Eva Fichter, *ibid.*
- Crämer, Anna Mary, of Matthew and Mary Catharine Crämer, born April 9, baptized June 19, sponsors Joseph Wingart and Anna Mary Reider, *ibid.*
- Pfältzer, John, of Eugene and Mary Margaret Pfältzer, born December 13, baptized June 20, sponsor John Cobole, at Gothland.
- Schmid, Anna Sophia, of Adolph (P.) and Elizabeth Margaret Schmid, born January 6, baptized June 20, sponsors John Cobole and his wife (for Sophia Schneider), *ibid.*
- Cobole, John, of John and Catharine Cobole, born May 13, 1765, baptized June 20, sponsors John Burn and Magdalen Butz, *ibid.*
- Schneider, Anna Margaret, of Henry (P.) and Mary Sophia Schneider, born June 3, baptized June 21, sponsors Nicholas Mentzenbach and Wilhelmina Butz, at Ringwood [Passaic Co., N. J.].
- Miller, Robert, of David and Mary Miller, born March —, 1763, baptized June 21, sponsors Wendelin Kramer and Elizabeth Warle, *ibid.*
- Miller, James, of same parents, born November 24, 1765, baptized June 21, sponsors James Dun and Mary Lehre, *ibid.*
- Bachman, Henry, of Martin and Anna Barbara Bachman, born February 24, baptized conditionally June 21, sponsors John Mayer (for Henry Strable) and Mary Anna Welker, *ibid.*
- Schreiner, Mary Christina, of Henry and Anna Sarah Schreiner, born

- —, baptized June 24, sponsor Mary Barbara Wolf, witnesses James Zein and Christina Pfister, at Basconridge [Somerset Co., N. J.].
- Barefoot, Anna, of John and Anna Barefoot, born — —, baptized June 28, sponsor Bridget O'Neil.
- Matley, James, of Walter and Mary Matley, born April 11, baptized June 28, sponsors Adam Mayer and Anna Savadge [Savage ?].
- Seibert, Francis Joseph, of Sebastian and Elizabeth Seibert, born June 28, baptized June 29, sponsors Peter Bremich (for Francis Joseph Schwartz) and Mary Salome Schwartz.
- McHughin, Anna, of John and Martha McHughin [McCuen?], born April 9, 1764, baptized July 19, sponsors John and Eleanor Conor, at Adam Geiger's.
- O'Neal, Mary, of John Arthur and Rose O'Neal, born July 15, baptized August 2, sponsors William Moran and Susanna Fitzsimmons, at Concord [Del. Co., Pa.].
- Barry, Robert, of James and Esther Barry, born June 22, 1766, baptized August 8, sponsors Patrick and Joanna Brady.
- Migno, Mary Isabelle, of Charles Migno and Pelagia Galerm, born August 12, baptized conditionally August 12, sponsors Paul Bichan and Josephine Daroit.
- Bagnol, John, of Edward Bagnol and — — — —, born — — — —, baptized conditionally August 12.
- Kessler, Valentine, of Andrew and Catharine Kessler, born March 4, baptized August 12, sponsors Valentine and Frederika Catharine Schalus.
- Treim, Mary Dorothy, of James and Elizabeth Treim, born August 4, baptized August 16, sponsors Christopher and Mary Dorothy Tscharte.
- Doyle, Anna Mary, of James and Mary Christina Doyle, born July 4, baptized August 23, sponsors Peter and Anna Mary Weister.
- Dugan, Catharine, of John and Mary Dugan, born July 13, baptized August 25, sponsors Richard Garrety and Catharine Lemy.
- Glangley, Elizabeth, of William and Elizabeth Glangley, born December 25, 1764, baptized August 30, sponsors John McHughin [McCuen?] and Margery Magill, at Adam Geiger's.
- Glangley, Catharine, of same parents, born July 23, 1762, baptized August 30, sponsors Owen Kely and Regina Mayer, *ibid.*
- Neal, William, of Cornelius and Elizabeth Neal, born February 18, baptized August 30, sponsors Hugh Magines and Margery Magill, *ibid.*
- McHughin, Barnabas, of John and Martha McHughin [McCuen?], born October 17, 1765, baptized August 30, sponsors John Osmund and Margery Magill, *ibid.*
- Hamilton, Mary Felicia, of William Hamilton and — — — —, born

- November —, 1766, baptized September 3, sponsor Mary Felicia Escher.
- Cahel, Eleanor, of John and Catharine Cahel, born August 16, baptized September 6, sponsors Daniel Caroll and Joanna Nichols.
- Ridiger, Anna Mary, of Matthew Anthony and Mary Anna Ridiger, born June 24, baptized September 6, sponsors John and Mary Anna Ridiger.
- Frelan, John, of James and Joanna Frelan, born July 30, baptized September 7, sponsors Dennis and Bridget Dun [Dunn?].
- Schneider, Mary Gertrude, of John Christian (P.) and Mary Elizabeth Schneider, born August 24, baptized September 7, sponsors John and Mary Gertrude Stauter, near Philadelphia.
- Gerstenberger, Anthony, of Andrew and Mary Magdalen Gerstenberger, born September 8, baptized September 11, sponsors Anthony and Barbara Graff.
- Senner, Mary, of Francis and Mary Senner, born September 8, baptized September 13, sponsors John and Mary Gatringer.
- O'Davelin, Susanna, of Roger and Susanna O'Davelin, born July 19, baptized September 20, sponsors James Hickey and Eleanor Karker, at Pikesland [Chester Co., Pa.].
- Mackey, Francis, of William and Mary Mackey, born August 20, baptized conditionally September 26.
- Zeis, Mary Anna, of George and Eva Zeis, born September 19, baptized September 27, sponsors Leonard and Mary Anna Lascher.
- Schwartzman, Joseph, of Andrew and Charlotte Schwartzman, born September 30, baptized October 1, sponsors Peter Eck (for his father Joseph Eck) and Catharine (wife of Joseph).
- Patterson, Hannah, of John and Mary Patterson, born August 9, baptized October 4, sponsors William Sherlock and Rosa O'Neal, at Concord [Del. Co., Pa.].
- Summer, Mary Catharine, of John and Anna Margaret Summer, born September 29, baptized October 13, sponsor Catharine Spengler.
- Welsh, James, of David and Mary Welsh, born July 8, 1760, baptized October 16, sponsor Sophia Dogherty.
- McAdam, Sarah, of Henry and Mary McAdam, born October 17, baptized October 17, sponsor Rebecca Clark.
- Egan, Charles, of John and Margaret Egan, born September 23, baptized October 18, sponsors Thomas Fitzsimmons and Mary Clarey.
- O'Brian, William, of M—— O'Brian [O'Brien?] and —— ———, born June —, 1767, baptized October 20, sponsors Martin Pendegras [Prendergast?] and Catharine Swan.
- Linard, Catharine, of Patrick and Margaret Linard [Leonard?], born September 3, baptized October 25, sponsors Dennis Sullivan and Christina Mullabi.
- Anderle, Mary Elizabeth, of Michael and Mary Anna Anderle, born June 8, 1764, baptized October 25, sponsors Peter and Mary Schad.

- Schlosser, Mary Magdalen, of Joseph and Anna Mary Schlosser, born October 2, baptized October 26, sponsor Mary Magdalen Mallock.
- Rush, Joanna, of Patrick and Margaret Rush, born October 27, baptized October 30, sponsors John Lennox and Mary Farrell.
- Eck, Barbara, of James and Elizabeth Eck, born October 30, baptized November 1, sponsors Anthony and Barbara Graff.
- Sig, Mary Magdalen, of John George (P.) and Mary Magdalen Sig, born February 19, baptized November 15; had been baptized by a Lutheran minister; ceremonies supplied; at Ringwood [N. J.].
- Perkins, Benjamin, of Benjamin and Mary Perkins, born September 22, 1766, baptized November 16, sponsors Joseph and Margaret Patterson, *ibid.*
- Patterson, John, of Joseph and Margaret Patterson, born August 20, baptized November 16, sponsors William Fitzgerald and Elizabeth Freeman, *ibid.*
- Burns, Mary Margaret, of Laghlin and Margaret Burns, born July 4, baptized November 16, sponsors Henry Philips and Margaret Schwefel, *ibid.*
- Glä, Anna Catharine, of Charles and Anna Eva Glä, born June 28, baptized November 16, sponsors John Reider and Anna Catharine Demuth, *ibid.*
- Bremignon, Thomas, of William and Catharine Bremignon, born February 25, 1755, baptized November 26, sponsors Thomas Byrnes and Rebecca Clark.
- Bremignon, Margaret, of same parents, born December 12, 1758, baptized November 26, sponsors Thomas Byrnes and Rebecca Clark.
- Bremignon, Eleanor, of same parents, born September 15, 1760, baptized November 26, sponsors Thomas Byrnes and Rebecca Clark.
- Bremignon, John, of same parents, born September 15, 1764, baptized November 26, sponsors Thomas Byrnes and Rebecca Clark.
- Kolb, Catharine Margaret, of Andrew and Catharine (P.) Kolb, born November 1, baptized November 29, sponsors Adam and Margaret Geiger, in New Jersey.
- Eyenson, Simon Peter, of John and Elizabeth Eyenson, born October 18, baptized November 30, sponsors Patrick Magill and Esther Eyenson, *ibid.*
- Schöne, John James, of Laurence and Mary Magdalen Schöne, born December 3, baptized December 6, sponsors James and Elizabeth Klein.
- , William, born October —, baptized December 6, sponsor Margaret Vincent Blanchard (widow), a mulatto.
- Essling, Margaret, of Peter and Anna Mary Essling, born November 24, baptized December 6, sponsors Henry Lechler and Margaret Stolls.
- Koempf, Matthew, of Matthew and Susanna Koempf, born November 27, baptized December 6, sponsor Matthew Bremich.

- McMullen, Matthew, of John and Margaret McMullen, born November 4, baptized December 11, sponsor Elizabeth Maddon.
- Rider, Robert, of Christopher and Anna Rider, born ——— —. baptized December 14, sponsor Catharine Gordon.
- Albrecht, Anna Eva, of James and Anna Mary Albrecht, born December 13, baptized December 16, sponsors John Westermeyer and Anna Eva Miller.
- Lederman, John, of John and Mary Catharine Lederman, born December 21, baptized December 26, sponsors John Becker and Barbara Wolf.
- McKegg, John, of Brian and Margaret McKegg, born June 7, baptized December 27, sponsors Peter Heffner and Anna Lechler.
- Whole number of baptisms—one hundred and twenty-three.

REGISTER OF BAPTISMS FOR 1768.

- Hall, Margaret, of Philip and Elizabeth Hall, born December 23, 1767, baptized January 2, sponsors Joseph Feinauer and Margaret Egan.
- Nagel, Mary Barbara, of George and Mary Nagel, born January 3, baptized January 6, sponsors Francis Joseph and Mary Barbara Hirt.
- Mignati, Dorothy Elizabeth, of Daniel and Mary Mignati, born January 6, baptized January 10, sponsor Peter Caputh, Dorothy, his wife, witness.
- Ummerzetter, Regina Catharine, of Conrad (P.) and Anna Margaret Ummerzetter, born October 30, 1767, baptized January 17, sponsors Jacob and Regina Nagel.
- Burgeois, Mary Magdalen and Mary Eva (twins), of Claude and Catharine Burgeois, born January 18, baptized January 19, sponsors George and Mary Magdalen Lechler for Mary Magdalen, Peter Heffner and Eva Lechler for Mary Eva.
- Frühwirth, John Adam, of John George and Catharine Frühwirth, born January 14, baptized January 21, sponsors Adam Göth and Catharine Spengler.
- De Witter, Mary Catharine, of John and Anna Mary de Witter, born January 19, baptized January 24, sponsors Joseph Kauffman and Catharine Spengler.
- Lenox, David, of John and Margaret Lenox, born January 22, baptized January 29, sponsors Patrick and Margaret Rush.
- McCullough, Duncan, adult, baptized February 6, conditionally.
- Göck, John, of Adam and Mary Göck, born February 5, baptized February 9, sponsors John Frühwirth and Catharine Spengler.
- Schwerber, Susanna Catharine, of William and Ottilia Schwerber, born February 11, baptized February 16, sponsors Christopher and Catharine Viel; in the vicinity of Philadelphia.
- , Anna, of Hannah and ——— ———, born February 3, baptized February 10, sponsor Anna Fichtler, servant of James White.

- , Timothy, 13 years old, baptized February 18, sponsor Anna Fichtler, a slave (or servant) of James White.
- Kidd, Anna, of John (P.) and Susanna Kidd, born April 30, 1765, baptized February 21, sponsors Francis Sohl and Eleanor Karker, at Pikesland [Chester Co., Pa.].
- Kidd, Francis, of same parents, born August 31, 1767, baptized February 21, sponsors Francis Richard Smith and Apollonia Sohl, *ibid.*
- , Mary, of ——— and Rebecca ———, born September —, 1761, baptized February 25, sponsors George and Catharine Coffa.
- Joyce, Anna, of Patrick and Anna Joyce, born February 4, baptized February 26, sponsors David and Margaret Glancey.
- Morrison, Mary, of Philip and Elizabeth Morrison, born February 18, baptized February 28, sponsors Patrick Neave and Margaret Nihil [Niel?].
- Frederick, George Frederic, of Philip and Alice Frederick, born February 21, baptized March 5, sponsor Peter Derry, Margaret Hely witness.
- Conely, Anna, of Robert and Anna Conely, born February 19, baptized March 6, sponsors John Wallace and Eleanor Buttler.
- Hussy, Margaret, of William and Eleanor Hussy, born March 4, baptized March 11, sponsors Patrick Flanigan and Elizabeth Carroll.
- Bodar, William, of Anthony and Barbara Bodar, born March 5, baptized March 13, sponsors William Dorff and Eleanor More.
- Klein, James, of James and Elizabeth (P.) Klein, born March 6, baptized March 13, sponsors Michael and Margaret Sauerwald.
- Thurnbach, Margaret, of Christian and Susanna Catharine Thurnbach, born December 16, 1767, baptized March 20, sponsors Adam and Margaret Geiger, at Adam Geiger's [N. J.].
- Stehling, Anna Barbara, of John and Mary Magdalen Stehling, born March 21, baptized March 23, sponsors Joseph and Barbara Wirth.
- Haug, Mary Margaret, of George and Margaret Haug, born February 7, baptized March 24, sponsors George Ernest and Mary Magdalen Lechler.
- McCaffrey, (Phila?), of Edward and Sarah McCaffrey, born February 23, baptized April 2, sponsors Philip and Margaret Campel [Campbell?].
- Aman, John Adam, of Anthony and Sarah Aman, born December 8, 1767, baptized April 3, sponsor John Adam Bremich.
- Hegner, Catharine, of John and Anna Hegner, born September 19, 1767, baptized April 3, sponsor John Mayer, witness Gertrude (his wife).
- Bremich, Joseph, of ——— and Eva Bremich, born April 1, baptized April 3, sponsors Joseph and Catharine Egg [Eck?].
- Bordt, John, of Francis and Catharine Bordt, born February 27, baptized April 14, sponsors John Ells and Anna Elizabeth Welker, at Ringwood [N. J.].
- Mentzenbach, Charles Michael, of Nicholas and Helen Mentzenbach, born February 28, baptized April 16, sponsor John Mayer.

LIST OF BAPTISMS OF ST. JOSEPH'S CHURCH.

- Stalter, Mary Elizabeth, of Nicholas and Elizabeth Stalter, born February 23, baptized October 27, sponsor John Mayer; ceremonies supplied; had been baptized privately at Charlottenberg [in New Jersey].
- Sullivan, Catharine, of Dennis and Catharine Sullivan, born April 17, 1767, baptized April 17, sponsors Joseph Wingart and Anna Margaret Reider.
- Miller, John and William (twins), of William and Helen Miller, born April 12, baptized April 24, sponsors Catharine Fox and Elizabeth Gräf.
- West, Catharine, of ——— and Elizabeth West, born April 12, baptized April 24, sponsor Eleanor Hanlon.
- Macarty, Anna, of ——— and Margaret Macarty, born April 18, baptized April 24, sponsor Hannah Ryan.
- Veil, Charles Joseph, of Rudolph and Susanna Sibylla Veil, born April 19, baptized April 26, sponsors Charles and Catharine Schmid.
- Metzgar, Christina Catharine, of John and Cecilia Metzgar, born February 28, 1766, baptized conditionally April 28, sponsor Catharine Hoffner.
- Haug, William, of John and Catharine Haug, born April 24, baptized May 1, sponsors William and Catharine Buttler.
- Kneul, Mary Magdalen, of Balthasar and Christina Elizabeth Kneul, born April 16, 1767, baptized May 1, sponsors George Ernest and Mary Magdalen Lechler.
- Watts, James, of Samuel and Mary Watts, born April 27, baptized May 10, sponsors John Farren and Elizabeth Pierce.
- Magill, James, of John and Catharine Magill, born April 21, baptized May 2; had been baptized privately.
- Burns, William, of ——— and Margaret Burns, born May 20, baptized May 23, sponsors Patrick Neave and Catharine Barry.
- Vincent, Cecilia, of Peter and Genevieve Vincent, born May 26, baptized May 26, sponsors Eustace Daniel and Anna Cierene (?) Vincent.
- Scheimer, Mary Magdalen, of Frederic and Mary Magdalen Scheimer, born March 25, baptized May 29, sponsor Patrick McFall, witness Elizabeth Bamberger, at Pikesland [Pa.].
- McHughin, Anna, of John and Martha McHughin [McCuen?], born January 10, baptized June 19, sponsors Arthur McHollin and Mary Roberts, at Adam Geiger's.
- Geiger, Catharine Margaret, of Henry and Barbara Geiger, born April 6, baptized June 19, sponsors Adam and Margaret Geiger, *ibid*.
- Caspar, Christina, of Laurence and Margaret Caspar, born June 15, baptized June 19, sponsors Michael and Hannah Huber, *ibid*.
- Miller, Catharine, baptized conditionally June 24; servant [or slave] of Tobias Rudolph.
- Kelly, Archibald, of ——— and Anna Kelly, born May 17, baptized June 25, sponsor Margaret Carty.

- Neal, William, of William Neal and Catharine Grafford, born June 1, baptized June 25, sponsor Helen Karn.
- , Flora, adult, baptized July 1, sponsor Elizabeth, wife of Timothy Carroll; slave of Timothy Carroll.
- Waas, Mary, of Sebastian and Anna Mary Waas, born April 6, 1767, baptized July 3, sponsors Francis and Mary Agatha Senner.
- Boyton, Anna Mary, of Daniel and Sarah Boyton, born September —, 1767, baptized June 18, sponsors Balthasar Gans and Mary Weiseburger, at Reading Furnace [Chester Co., Pa.].
- Schneider, Mary Catharine, of Burchard and Catharine Schneider, born April 7, baptized June 18, sponsors John Henry Kuentz and Mary Weiseburger, near the same place.
- Anderson, Margaret, of Charles and Joanna Anderson, born June 12, baptized June 23, sponsor Mary Berd [Baird?].
- Hauck, Mary Catharine, of Anthony and Mary Hauck, born July 6, 1767, baptized June 24, sponsors Joseph and Anna Mary Feinauer, by Father Robert Harding.
- Metzgar, Joseph, of John and Cecilia Metzgar, born June 30, baptized June 31, sponsors John and Anna Mary Rüh.
- Freund, Sebastian, of Stephen and Salome Freund, born August 6, baptized August 9, sponsors Sebastian and Elizabeth Seibert.
- Cullins, James, of William and Mary Cullins, born July 21, baptized August 13, sponsors Edward Malloy and Catharine Fox.
- Reinolds, Sarah, of Brod (?) Reinolds and Catharine Coghlin, born July 3, baptized August 13, sponsor Anna Kely.
- Caghagan, James, of Patrick and Sarah Caghagan, born December 24, 1767, baptized August 24, sponsors Charles and Mary Quin.
- Otto, Charles Joseph, of James and Mary Ann Otto, born August 21, baptized August 28, sponsors Charles and Catharine Schmid.
- Conley, John, of Thomas and Mary Conley, born August 13, baptized August 28, sponsors Daniel and Mary Hely.
- Veil, Anna Ursula, of Nicholas and Sophia Veil, born August 30, baptized September 2, sponsors Charles and Catharine Schmid.
- Hoffman, Sebastian, of John and Christina Hoffman, baptized September 2, sponsor Sebastian Kehl, by Father Robert Harding.
- Graff, John, of Anthony and Barbara Graff, born September 1, baptized September 5, sponsors John Gattringer and Mary Ohara [O'Hara?].
- Krapf, James, of Peter and Claudina Krapf, born May 21, baptized September 8, sponsor James le Compte.
- Mayer, Gertrude, of Isidore (P.) and Gertrude Mayer, born September 5, baptized September 8, sponsors Peter (for John) Hegner and Ann Elizabeth Barthman.
- Christi, Mary, of Hugh and Catharine Christi, born July 25, baptized September 8, sponsors Dennis Sullivan and Mary Scantlin.
- Dogan, George, of James and Sarah Dogan, born September 6, baptized September 18, sponsor James Griffin, at Pikesland [Pa.].

- Dealy, William, of Charles and Margaret Dealy, born August 16, baptized September 22, sponsors Dennis Flood and Catharine Heiky.
- Stephenson, Anna, of ——— Stephenson and Mary McClean, born September 11, baptized September 22, sponsor Catharine Heiky.
- Dogherty, Mary, of Dennis and Margaret Dogherty, born September 22, baptized September 25, sponsors Patrick Flanigan and Mary O'Hara.
- Göck, Adam, of Lawrence and Christina Göck, born August 26, baptized September 29, sponsors Adam and Margaret Geiger, at Adam Geiger's.
- Magill, Marchery [Margery?], of James and Joanna Magill, born September 5, baptized September 29, sponsors John Linton and Catharine Kelty.
- Makay, Anna, of William and Catharine Makay, born September 30, baptized October 2, sponsor Catharine McDonald.
- Fichter, Joseph, of Philip and Mary Eva Fichter, born September 23, baptized October 3, sponsors John and Anna Mary Feinauer.
- Wood, Henry, of Patrick and Margaret Wood, born September 25, baptized October 4, sponsors Joseph and Barbara Würth.
- Bell, Elizabeth, adult, baptized October 16.
- Tussy, Mary, of John and Joanna Tussy, born March 15, 1762, baptized October 16, sponsor Mary Haselwood.
- Mather, Anna Mary, of Peter and Anna Mather, born September 30, baptized October 16, sponsor Peter Jones, Margaret Duffy witness.
- Migno, John, of Charles and Pelagia Migno, born October 16, baptized October 16, sponsors John la Viola and Anna Blanchart.
- Darmoty, Mary, of Edward and Esther Darmoty, born July 21, 1765, baptized October 23, sponsors Alexander McConaghy and Mary Elizabeth Halter, at Charlottenburg [N. J.].
- Darmoty, Barnabas, of same parents, born May 10, 1767, baptized October 23, sponsors Patrick Burk and Mary Catharine Kramer, *ibid.*
- Demuth, Matthew, of James and Anna Catharine Demuth, born September 29, baptized October 23, sponsors Matthew Kramer and Juliana Miriam, *ibid.*
- Scholtzer, Elizabeth, of Martin and Susanna Scholtzer, born January 19, baptized conditionally October 23; had been baptized by Nicholas Stalter, an intelligent man, his wife being witness, living at Charlottenburg [N. J.], the ceremonies afterwards supplied.
- Cobole, John James, of John and Catharine Cobole, born October 9, baptized October 25, sponsors John Mayer and Mary Margaret Schwable, at Ringwood [N. J.].
- Pfältzer, Anthony Louis, of Eugene and Susanna Pfältzer, born September 27, baptized October 25, sponsors Anthony May and Anna Catharine Elizabeth Call, Louis Texheimer witness, *ibid.*
- Wohlleben, Mary Sophia, of John and Catharine Wohlleben, born October 20, baptized October 25, sponsors John James and Mary Susanna Walter, Mary Sophia Schneider witness, *ibid.*

- Harrison, John Anthony, of Samuel (P.) and Mary Harrison, born October 15, baptized October 26, sponsors John and Hannah Ettinger, *ibid.*
- Lawless, John, of Martin and Mary Lawless, born May 29, baptized October 26, sponsor Catharine Elizabeth Call, Michael Schneider witness, *ibid.*
- Philips, John, of John and Elizabeth Philips, born October 20, baptized October 30, sponsors John and Catharine Lederman.
- Schnell, Stephen, of Francis and Mary Ann Schnell, born September 11, baptized conditionally November 2, sponsors Stephen Felix and Elizabeth Probst.
- McCann, Benjamin, of John and Margaret McCann, born July 29, baptized November 6, sponsors Arthur John O'Neil and Elizabeth Blood, at Concord [Del. Co., Pa.].
- Fitzsimmons, Thomas, of Michael and Mary Fitzsimmons, born April 2, 1763, baptized November 14, sponsor Patrick Kearnan.
- Blum, Anthony, of Anthony and Barbara Blum, born November 14, baptized November 19; the record seems to say that Catharine Weit was sponsor for Joseph Rühl, who was absent; near Philadelphia.
- Hunecker, Elizabeth, of Mark and Anna Hunecker, born November 22, baptized November 22, sponsor Catharine Eck, near Philadelphia.
- Homes, James, of Emmanuel and Mary Magdalen Homes, born November 20, baptized November 22, sponsors Simon and Mary Magdalen Haug, by Father Robert Harding.
- Rerig, Stephen, of — and Sophia Louisa Rerig, born November 18, baptized November 23, sponsor Stephen Forage.
- Buch, Anna Elizabeth, of Joseph Buch and Hannah Ring, born October 22, baptized November 23, sponsor Ann Elizabeth Bartman.
- Becker, John, of Bartholomew and Elizabeth Becker, born December 4, baptized December 6, sponsors John Becker and Elizabeth Lascher.
- O'Brien, Sarah, of Dennis and Frances O'Brien, born January 14, 1767, baptized December 9, sponsor Catharine Fox.
- O'Brien, Henry, of same parents, born August 8, baptized December 9, sponsor Catharine Fox.
- Dunbar, Peter, of Peter Dunbar and Agnes Steling, born December 4, baptized December 10, sponsors Joseph and Barbara Würth.
- Schreiner, Elizabeth, of Henry and Sarah Schreiner, born December 7, baptized December 11, sponsors James and Elizabeth Trimm.
- Proc, James, of Nicholas and Flora Proc, born October 15, baptized December 11, sponsor Flora, a slave of Timothy Carroll, slaves.
- Reynolds, John, of John and Margaret Reynolds, born November 14, baptized December 12, sponsors Charles Ganderin (represented by the priest) and Winifred Theresa David.
- Haug, Joseph, of Simon and Magdalen Haug, born December 10, baptized December 18, sponsors Frederic and Elizabeth Gräser.

Sauerwald, John Patrick, of John and Magdalen Sauerwald, born December 17, baptized December 22, sponsors Patrick Travers and Anna Fichtler.

Schad, Mary Agnes, of Peter and Mary Elizabeth Schad, born October 21, baptized December 26, sponsors John and Mary Agnes Heisser.

Gallagher, Anna, of John and Anna Gallagher, born December 13, baptized December 31, sponsors William Gallagher and Mary Hair (for Mary Murphy), in Chester County [Pa.].

Whole number of baptisms—one hundred and fifteen.

REGISTER OF BAPTISMS FOR 1769.

Ryan, Deborah, of Thomas and Catharine Ryan, born December 17, 1768, baptized January 2, sponsors Thomas States and Deborah Patton, in Chester County [Pa.].

Bird, Margaret, of Jonathan (P.) and Mary Bird, born December 10, 1768, baptized January 3, sponsors Thomas and Anna King.

Sener, John, of Francis and Mary Sener, born January 1, baptized January 4, sponsor John Rudolph, Mary Margaret Rudolph witness.

Bridy, Edward, of John and Dorothy Bridy, born November 15, 1768, baptized January 12, sponsor Elizabeth Murray.

Cahill, John, of John and Catharine Cahill, born December 28, 1768, baptized January 15, sponsors Thomas Badge and Margaret Vealan.

Burns, Catharine, of Edward and Elizabeth Burns, born January 25, baptized January 27, sponsors Peter Gallagher and Agnes Arnold.

O'Donel, Mary Catharine, of Hugh and Rosa O'Donel, born January 27, baptized February 2, sponsors Anthony Graff and Catharine Spengler.

Doyle, George, of James and Mary Christina Doyle, born January 29, baptized February 4, sponsors Peter and Anna Mary Weister.

Purcel, Eleanor, of ——— and Elizabeth Purcel, born November 27, 1768, baptized February 4, sponsor Eleanor Brunnen, Robert Taylor witness.

Schreiner, Elizabeth, of Cornelius and Elizabeth Schreiner, born February 3, baptized February 4, sponsors Lothaire and Elizabeth Rischart.

Griffin, James, of Thomas and Joanna Griffin, born February 1, baptized February 19, sponsors James Hickey and Eleanor Karker.

Wertmayer, Ann Eva, of John and Ottillia Wertmayer, born February 23, baptized February 27, sponsors John and Eva Miller.

Ottenauer, Regina Catharine, of Henry and Elizabeth Ottenauer, born January 14, baptized February 28, sponsors Anthony Reniger and Regina Catharine Nagel.

Cassin, Dennis, of Joseph and Elizabeth Cassin, born February 30, baptized March 2, sponsors John Maloney and Elizabeth Cassin.

Rischer, William, of ——— and Mary Rischer, born February 15, baptized March 6, sponsor Catharine Fox.

- Maglaghlin, James, of James and Mary Maglaghlin, born March 11, baptized March 11, sponsor Catharine Fox.
- Brown, Margaret, of ——— Brown and Margaret Harris, born about August, 1768, baptized March 11, sponsor Catharine Fox.
- Franks, Catharine, of Samuel and Elizabeth Franks, born January 23, baptized March 11, sponsor Catharine Fox.
- Bradford, Mary, of Thomas (P.) and Anna Bradford, born December 5, baptized March 17, sponsor Catharine Fox.
- Hueber, Laurence, of Michael and Hannah Hueber, born October 13, 1768, baptized March 19, sponsors Laurence and Christina Göck, at Pilesgrove [Salem Co., N. J.].
- Miller, Anna Mary, of Matthew and Anna Mary Miller, born August 26, 1768, baptized March 19, sponsors Laurence and Margaret Caspar, *ibid.*
- Glancy, Thomas and William (twins), of William and Elizabeth Glancy, born November 1, 1768, baptized March 19, sponsors Eleanor Conor (for William) and Mary Langley (for Thomas), *ibid.*
- Ernstsdorf, Barbara, of Henry (P.) and Elizabeth Ernstsdorf, born March 8, baptized March 21, sponsors Henry and Barbara Geiger, *ibid.*
- Morrey, John, of Patrick and Margaret Morrey, born July 21, 1768, baptized March 22, sponsors James and Catharine McCormic.
- Harkins, Rosa, of William and Eleanor Harkins, born March 19, baptized March 26, sponsor Joanna Nicols, witness John Madden.
- Caugemy (?), Peter Caspar, of Peter and Dorothy Caugemy (?), born March 22, baptized March 26, sponsors Caspar and Elizabeth Hayle.
- Davis, Susanna, of Edward Davis and Anna Donohi, born March 11, baptized March 26, sponsors S—— Riddle and Anna Power.
- Flemming, John, of Thomas and Mary Flemming, born March 22, baptized March 26, sponsor Elizabeth M—ey (?).
- [NOTE.—Here can barely be traced remnants of letters of one or two baptisms. The edges at the bottom of the page are quite worn off.]
- Tattles, Elizabeth, of ——— Tattles and Anna ———, born August 1, 1768, baptized April 1, sponsor Ottilia Schweiberin, by Father Luke Geisler.
- Reading, Joseph, of John and Margaret Reading, born February —, baptized April 1, sponsors Henry Hughes and Catharine Foh—(?).
- Holtzhauser, Theodore, of Theodore and Christina (P.) Holtzhauser, born April —, baptized April 16, sponsors William Dorff and Catharine Hon—(?), by Father Luke Geisler.
- Herts, Joseph, of John and Barbara Herts, born April 14, baptized April 18, sponsor Joseph Rübel, by Rev. Luke Geisler.
- Bachman, Mary Barbara, of Martin and Anna Barbara Bachman, born April 6, baptized April 15, sponsors Nicholas Jungfleisch and Barbara Her—(?), at Charlottenburg [N. J.].
- Schott, John Peter, of Philip and Mary Catharine Schott, born December

- 6, 1768, baptized April 15, sponsors Peter Walker and Ann Eva Jungfleisch, *ibid.*; ceremonies supplied.
- Strack, Henry Philip, of William and Ann Elizabeth Strack, born December 29, 1768, baptized April 16, sponsors Philip and Ann Elizabeth Fichter, at Ringwood [N. J.].
- Ettinger, Ann Elizabeth, of John (P.) and Hannah Ettinger, born March 27, baptized April 16, sponsors John and Elizabeth Ditz, *ibid.*; ceremonies supplied.
- , Hannah, of Philip and Catharine ——, born April 3, baptized April 23, sponsors John and Eva Hoeffner.
- Lynch, Catharine, of Jeremiah and Elizabeth Lynch, born April 10, baptized April 23, sponsors Michael Ryan and Catharine Readall.
- Pulfred, Joseph, of Thomas and —— Pulfred, baptized, by Rev. Luke Geisler, April 29.
- Finney, Susanna, of John and Mary Finney, baptized, by the same, April 30, sponsor Cormack Donaghy.
- Shiney, Catharine, of Laurence and Mary Magdalen Shiney, born April 30, baptized, by the same, May 3, sponsors Anthony and Barbara Graff.
- Tims, Eleanor, of Henry and Anna Tims, born March 15, baptized April 30, sponsors Patrick McFalls and Catharine McDonald, at Pikesland [Pa.].
- Walter, James, of James and Francis Walter, born November 20, 1768, baptized April 30, sponsors James and Anna Mary Weisenburger, *ibid.*
- Griffin, Eleanor, of James and Elizabeth Griffin, born April 9, baptized April 30, sponsors James Hickey and Magdalen Hanley, *ibid.*
- Hedinger, Mary Margaret, of John and Magdalen Hedinger, born April 2, baptized May 4, sponsor Margaret Butz, by Rev. Luke Geisler.
- Gilgare, John, of George and Prudence Gilgare, born April 4, baptized May 7, sponsors Michael and Joanna Robinson.
- Sauerwald, Margaret, of Michael and Margaret Sauerwald, born April 8, baptized May 8, sponsors Anthony and Barbara Graff.
- Barrett, George, adult and servant, baptized May 11, his wife acted as godmother.
- Linn, Bridget, of George and Loeta Linn, born March 17, 1768, baptized May 15, sponsor Mary Holland.
- Campbell, Rosina, of C—— and Barbara Campbell, born March 21, 1768, baptized May 18, sponsors John Harkins and Catharine Tolly.
- Späth, John, of John and Margaret Späth, born May 14, baptized May 21, sponsors John and Catharine Wagner.
- Mannin, Walter, of Peter and Eleanor Mannin, born May 24, baptized May 29, sponsors James White and —— Malony.
- Bauer, John Leonard, of George and Christina Bauer, born February 24, baptized June 3, sponsors Leonard and Mary Ann Lascher.

Donaughey, John, of Cormack and Elizabeth Donaughy, born May 6, baptized June 4, sponsors John Robinson and Margaret Harkins.

Harvey, James, of James and Hannah Harvey, born March 12, baptized June 4, sponsors Owen and Susanna Glancy.

Mahan, John, of Jeremiah and Judith Mahan, born May 11, baptized June 4, sponsors James Robinson and Sarah Gromley.

Zeis, Anna Margaret, of George and Eva Zeis, born May 30, baptized June 4, sponsor Anna Margaret Wolf.

Hoffner, Mary Magdalen, of Peter and E—— Hoffner, baptized June 11, sponsors Michael and Margaret Sauerwald.

[NOTE.—The register for the months of July, August, September and October is missing.]

Mannin, Joseph, of —— and Catharine Mannin, born October 14, baptized November 5, sponsor Bridget Archdeacon.

Tscharte, John Adam, of Christopher and Mary Dorothy (P) Tscharte, born October 25, baptized November 5, sponsors Adam and Mary Poth.

Göck, Anna Christina, of Adam and Mary Göck, born October 30, baptized November 5, sponsors Paul and Christina Essling.

Holt, Sampson, of Abel and Mary Holt, born February 8, baptized November 6, sponsors William Gallagher and Mary Farrell.

Crowley, Eleanor, of David and Mary Crowley, born March 6, baptized November 12, sponsors Christopher Fitzpatrick and Anna Christi [Christy?].

Caldwell, Daniel, of Patrick and —— Caldwell, born 176—, baptized November 14, sponsor Dennis Fowlon.

Magill, Bridget, of John and Catharine Magill, born October 15, baptized November 16, sponsors Patrick McLaughlin and Joanna Magill, at Adam Geiger's [N. J.].

Kessler, Anna Mary, of Andrew and Catharine Kessler, born September 24, baptized November 28, sponsor Frederica Catharine Schalus, while returning home.

Reichman, Anna Mary Magdalen, of John and Mary Reichman, born July 22, 1767, baptized November 29, sponsors Matthew and Joanna Benner.

Reichman, Anna Mary Elizabeth, of same parents, born April 20, baptized November 29, sponsors Martin Benner and Elizabeth Brown.

Bell, Mary, of Alexander and Mary Bell, adult, baptized December 1, sponsor Anna Kling.

O'Neill, Hannah, of Arthur and Mary O'Neill, born November 6, baptized December 3, sponsors John Davelin and Elizabeth Blood, in Concord [Pa.].

——, Thomas, of —— and Hannah ——, born Nov. 9, baptized December 12, sponsor Anna Fichtel; the mother was a slave of James White.

- Christman, Mary Catharin, of Francis and Mary Elizabeth Christman, born November 12, baptized December 17, sponsors Charles and Mary Catharine Christman.
- Mignot, Francis, of Daniel and Mary Mignot, born November 6, baptized December 17, sponsor Francis Vollin.
- Hughson, Alice, of Thomas and Catharine Hughson, born November 17, baptized December 24, sponsor Elizabeth Gross.
- Gleason, Mary, of Robert and Joanna Gleason, born January 12, 1766, baptized December 25, sponsors John Hardnut and Hannah Hampton.
- Miller, Antony, of John and Eva Miller, born November 22, baptized December 26, sponsors Anthony Gräff and Elizabeth Hegner.
- Reichart, Anna Mary, of Joseph and Mary Apollonia Reichart, born July 4, 1767, baptized December 27, sponsors John and Gertrude Stanton.
- Reichart, John, of same parents, born October 14, baptized December 27, same sponsors.
- Rediger, John, of Anthony and Mary Anna Rediger, born December 26, baptized December 27, sponsors John and Margaret Rediger.
- Lariele, Mary, of John and Anna Lariele, born December 30, baptized December 30, sponsors Emanuel and Mary Ohms.
- Maddon, Mary, of John (P.) and Elizabeth Maddon, born December 25, baptized December 31, sponsors Matthew and Mary Gatringer.
- Whole number of baptisms—eighty-two.

 REGISTER OF BAPTISMS FOR 1770.

- Aigan [Egan?], Mary, of John and Margaret Aigan [Egan?], born December 11, 1769, baptised January 1, sponsors Nicholas Bernard and Mary Gatringer.
- Hall, Elizabeth, of Dennis and Frances Hall, born December 31, 1769, baptized conditionally, January 5.
- , Cæsar, servant of Thomas Wilcox, adult, baptized January 10, sponsor Mark Wilcox, in Chester Co. [Pa.].
- Leblanc, Susanna, of Henry and Mary Leblanc, born December 10, 1769, baptized January 14, sponsors John Lehy and Anna Leblanc.
- Bray, William, of George and Susanna Bray, born January 2, baptized January 18, sponsors Joseph Cassin and Elizabeth Caroll.
- Bray, Sarah and Susanna, of same parents, adults, baptized January 18, same sponsors.
- Tudor, Henry, of Henry (P.) and Eva Catharine Tudor, born December 21, 1769, baptized January 24, sponsors Caspar and Elizabeth Nagle, near Philadelphia.
- Essling, John George, of Peter and Mary Essling, born January 20, baptized January 30, sponsor Ann Mary Gross.

- Savage, Margaret, of Jeremiah and Anna Savage, born January 29, baptized January 30, sponsors Timothy Carroll and Elizabeth Cassin.
- Graff, Catharine, of Anthony and Barbara Graff, born January 29, baptized January 31, sponsors Timothy Carroll and Mary O'Hara (for Catharine Spengler).
- Rischart, Mark, of Lothaire and Elizabeth Rischart, born January 31, baptized February 3, sponsors Mark Hunecker and Catharine, his daughter.
- Kehl, John Christopher, of Sebastian and Catharine Kehl, born January 27, baptized February 4, sponsors Christopher and Mary Dorothy Tscharte.
- Babin, John Baptist, of Simon and Anna (Trahan) Babin, born February 6, baptized conditionally, February 8, sponsors Francis Vallin and Margaret Trahan.
- Keas, James, of James and Sarah Keas, born March 24, 1767, baptized conditionally, February 9.
- Keas, Thomas, of same parents, born May 8, 1769, baptized February 9.
- Hönig, Mary Magdalen, of Jacob and Catharine Hönig, born February 14, baptized February 25, sponsors George Kohl and Catharine Grieser, at Haycock [Bucks Co., Pa.].
- Leblanc, Isabel Josephine, of Daniel and Margaret (Babin) Leblanc, born March 11, baptized March 11, sponsors Charles Leblanc and Josephine Deroit.
- Colaghan, John, of John Colaghan and Ann Murphy, born February 3, baptized March 12, sponsor Sarah Tims.
- Campbell, Sarah, of James and Elizabeth Campbell, adult, baptized conditionally, March 13, sponsor Sarah Tims.
- Levy, Hannah, of Daniel Levy and Eleanor Fitzgerald, born March 5, baptized March 25, sponsors Michael Dorey and Elizabeth Burns.
- Connelly, John, of Laurence Connelly and Anna Roanny, born March 10, baptized March 31, sponsors Thomas and Catharine Ryan, in Chester Co. [Pa.].
- Worrell, Hannah, of Josue Worrell and Eleanor Tenson, born November 5, 1768, baptized April 1, sponsors Arthur O'Neil and Judith Wills, *ibid.*
- , Ruth, of Sylvester and Margaret ——, born March 5, baptized April 1, sponsor Deborah Sutton, *ibid.*; were servants or slaves of Thomas Wilcox.
- Hoy, Mary, of John and Catharine Hoy, born August 17, 1768, baptized April 13, sponsors John Scot and Mary Barbara Harmon.
- Ryan, Louis, of Dennis and Agnes Ryan, born November 24, 1769, baptized April 14, sponsor John Bray.
- Stephen, John, of Matthew and Catharine Stephen, born March 24, baptized April 16, sponsors John Dart and Catharine Wagner.
- [Badge?], Frances, baptized conditionally, April 22.

- Würth, John Andrew, of Joseph and Barbara Würth, born April 17, baptized April 22, sponsors Michael Bremich and wife for Andrew and Catharine Kessler.
- Brown, George, of John and Mary Brown, born November —, 1765, baptized April 29, sponsors William Fitzgerald and Catharine Fowler, at Charlottenberg [N. J.].
- Rice, John, of James and Esther Rice, born November 30, 1769, baptized April 29, sponsors Thomas Price and Elizabeth Campbell, *ibid.*
- Sutton, Mary Margaret, of William and Anna Sutton, born December 26, 1769, baptized April 29, sponsors Margaret Engelhardt and Henry Gläs, *ibid.*
- Aussom, Henry, of John and Ann Elizabeth Aussom, born October 4, 1769, baptized conditionally, May 1, sponsors William Butz and Catharine Walke, at Ringwood [N. J.].
- Bussy, Judith, of Moses and Elizabeth Catharine Bussy, born April 30, baptized May 6, sponsors John Lehey and Eleanor Noonan.
- Christy, Catharine, of Martin and Hannah Christy, born May 3, baptized May 6, sponsors Andrew McClone and Mary Finney.
- Faris, John and Eleanor (twins), of Bernard and Hannah Faris, born April 15, baptized May 7, sponsor Patrick Lanagan.
- Rattisheim, Mary Ann Elizabeth, of John and Catharine Rattisheim, born December 29, 1769, baptized April 13, sponsors Philip Will and Mary Ann Roth.
- Schilling, John Philip, of Philip and Eva Schilling, born April 25, baptized May 14, sponsors John Schrieber and Catharine, his wife.
- McHughin, Mary, of John and Martha McHughin, born April 9, baptized May 24, sponsors James Bennet and Margaret Deleany, at Pilesgrove [Salem Co., N. J.].
- Caspar, Adam, of Lawrence and Margaret Caspar, born February 8, baptized May 24, sponsors Adam and Margaret Geiger, *ibid.*
- Thurnbach, Simon, of Christian and Susanna Catharine Thurnbach, born May 6, baptized May 24, sponsors Simon and Mary Geiger.
- Garrety, Catharine, of Richard and Anna Garrety, born May 1, baptized May 27, sponsors Bernard Faris and Anna Land.
- Fullon, Patrick, of Daniel and Mary Fullon, born May 11, baptized May 27, sponsors Dennis Sullivan and Eleanor Green, by Rev. Robert Harding.
- Dartoit, Anna, of Bonaventure and Venanda Dartoit, born May 18, baptized May 20, sponsors Peter Savoy, Jr., and Anna Brau, by the same.
- [Cloverin ?], Mary, adult, baptized June 7, sponsor Mary Queen.
- Hewson, Anna Elizabeth, of John and Elizabeth Hewson, born June 19, baptized June 24, sponsors Nicholas Cappel and Anna Hewson.
- Kagan, Rachael, of Brian and Susanna Kagan, adult, baptized June 28, sponsors John and Rebecca Connelly.

- Seid, John, of ——— and Catharine (P.) Seid, born this year, baptized June 28.
- Montgomery, Deborah, of John (P.) and Mary Montgomery, born March 3, baptized July 1, sponsors Mark Wilcox and Deborah Sutton, at Concord, [Pa.].
- Mignot, Mary Josephine, of Charles and Pelagia (Galem) Mignot, born July 3, baptized July 3, sponsors Bonaventure Dartoit and Anna O'Kain (Kandry).
- Campbel, Elizabeth, of James and Elizabeth Campbel, 8 years old, baptized July 6, sponsor Sarah Tims.
- Lederman, Mary Elizabeth, of John and Mary Catharine Lederman, born June 27, baptized July 8, sponsors John and Mary Elizabeth Philips.
- Kean, Mary, of Francis and Bridget Kean, born June 25, baptized privately, July 8.
- Harvey, Susanna, of Job and Elizabeth Harvey, 13 years old, baptized July 9, sponsor the priest, in default of any one else.
- Haynes, John, of Philip and Elizabeth Haynes, born June 25, baptized July 21, sponsor Anna Hethorn (Kelty).
- Hethorn, Daniel, of Archibald and Anna Hethorn, born July 18, baptized July 21, sponsor Elizabeth Haynes.
- Bray, Mary Anna, of John and Judith Bray, born July 18, baptized July 22, sponsors Dennis Foulon and Margaret Morrey.
- , Richard, baptized privately August 8.
- Keanan, William, of John and Elizabeth Keanan, born about 1766, baptized August 8, sponsors Patrick and Elizabeth Keanan, witnesses David Barry and Thomas Flemming.
- Staler, Joseph, of John and Christina Staler, born July 22, baptized August 12, sponsors Joseph and Catharine Eck.
- Musson, Sarah (P.), infant, baptized privately August 12.
- McLaughlin, William, of John and Margaret McLaughlin, born August 5, baptized August 13, sponsors Matthew Felding and Leah Jones.
- Mahaney, Daniel, of Jeremiah Mahaney and Judith Fitzsimons, born August 11, baptized August 16, sponsor Eleanor Doyle.
- Griffin, Mary, of Thomas and Joanna Griffin, born June 27, baptized August 19, sponsors Patrick McFall and ——— Hickey, at Pikesland [Chester Co., Pa.].
- Hedingder, Mary Magdalen, of John and Mary Magdalen Hedingder, born August 26, baptized August 31, sponsors George Ernest and Mary Magdalen Lechler.
- Schneider, Mary Magdalen, of Henry and Barbara (P.) Schneider, born August 8, baptized August 9, same sponsors.
- Schimp, Ann Elizabeth, of Philip and Elizabeth (P.) Schimp, born August 9, baptized August 16, sponsors Peter and Elizabeth Haas.
- Barry, Margaret, of Edmund and Eleanor Barry, born July 11, 1769, baptized September 29, sponsors Nicholas and Catharine Tuit.

- Kean, Thomas, of Francis and Eleanor Kean, born October 26, 1758, baptized September 30, sponsors Francis and Apollonia Sohl, at Pikesland [Pa.].
- Kean, Margaret, of same parents, born January 11, 1761, baptized September 30, sponsors James Griffin and Sarah Sohl, *ibid.*
- Patterson, Mary, of John and Mary Patterson, born June 3, baptized September 30, sponsors James and Joanna Griffin, *ibid.*
- Scheimer, James, of Frederic and Magdalen Scheimer, born September —, baptized October 1, sponsor John George Adla, in Chester Co., [Pa.].
- McFall, Margaret, of Patrick McFall and Elizabeth Bamberger (P.), born July 5, baptized October 1, sponsor Frederic Scheimer, his wife witness, *ibid.*
- , Martha, of Sebastian and Anna Mary ——, born August 27, baptized October 10, sponsors Philip Branon and Martha McHenry.
- Walton, Elizabeth, of John (P.) and Sarah Walton, born November 3, 1769, baptized October 12, sponsor Honora Fitzsimmons.
- Reilly, John, of Jeremiah and Anna Reilly, born September 7, baptized October 14, sponsors Timothy Reilly and Joanna Nicols.
- Pemberton, William, of William Pemberton (P.) and Bridget Fraser, born October 14, baptized October 16, sponsor Mary Bird.
- Macarty, John, of John and Mary Macarty, born August 16, baptized October 18, sponsors James Lecomte and Anna Bijan.
- Lewis, Mary, of Manuel and Margaret Lewis, born September 30, baptized October 21, sponsors Anthony Martin and Mary Homes, by Rev. — Hattersky.
- , Mary, baptized conditionally October 22, sponsor Catharine Keasy; was the wife of Patrick Gallagher.
- Muney, [Mooney?] Mary, of Neal and Mary Muney, born January 17, baptized October 26, sponsors John Lery and Dorothy Connor.
- Sauerwald, Mark, of John and Magdalen Sauerwald, born October 22, baptized October 28, Mark and Apollonia Wegford witnesses.
- Landry, Margaret, of Anthony Landry and Barbara Leblanc, born October 29, baptized October 29, sponsors Charles Braw and Margaret Bijan.
- Keanan, John, of Robert and Martha Keanan, born October 28, baptized October 29, sponsor Mary Kennedy.
- Sexton, Daniel, of John and Catharine Sexton, born December 1, 1767, baptized October 30, sponsor Barbara Gräss.
- Sexton, Matthew, of same parents, born September 18, baptized October 30, sponsor Barbara Schultz.
- Anderson, Hugh, of Charles and Joanna Anderson, born October 27, baptized October 30, sponsor Bridget Fraser.
- Göck, Matthew, of Laurence and Christina Göck, born September 27, baptized November 1, sponsors Matthew and Anna Mary Miller, at Adam Geiger's.

- Miller, Laurence, of Matthew and Anna Mary Miller, born October 2, baptized November 1, sponsors Laurence and Christina Göck, *ibid.*
- Harrison, Mary, of Lancelot and Joanna Harrison, born September 25, baptized November 4, sponsors William Nunan and Margaret Kallahan.
- Hayes, Anna, wife of John Hayes, baptized November 9, sponsor Anna Glingham.
- Forest, Robert, of James and Margaret Forest, born October 25, baptized November 11, sponsors Michael Green and Margaret Veal.
- Ridiger, Julia and Margaret (twins), of John and Mary Ridiger, born November 11, baptized November 11, sponsors John and Ottilia Vanie for Julia, Anton Ridiger, Sebastian Vanie and Margaret Vanie for Margaret.
- Mitchell, Rachel, adult, baptized November 10, sponsor Christina Mullabi.
- Weber, John, of James and Anna Catharine Weber, born October 28, baptized November 18, sponsors John and Anna Catharine Cobole, at Ringwood [N. J.].
- Wider, John, of Joseph and Margaret Wider, born August —, baptized November 18, sponsors John Cobole and Eva Fichter, *ibid.*
- Murphy, Martin, of Richard and Mary Murphy, born November 15, baptized November 18, sponsor Mary Susanna Walter, witness John Folk, *ibid.*
- Butz, John Joseph, of William and Mary Magdalen Butz, born May 6, baptized November 18, sponsors John Mayer and Anna Catharine Cobole, *ibid.*
- Wohlleber, Susanna Margaret, of James and Catharine Wohlleber, born October 17, baptized November 18, sponsors Joseph Stecher and Susanna Pfaltzer, witness Nicholas Call, *ibid.*
- Call, Mary Eva, of John Nicholas and Anna Margaret Call, born August 3, baptized November 19, sponsors Philip and Eva Fichter, *ibid.*
- Conrad, Henry Frederic, of Nicholas (P.) and Mary Conrad, born November 3, baptized November 19, ceremonies supplied, *ibid.*
- Schot, Mary Magdalen, of Philip and Mary Catharine Schot, born September 30, baptized November 21, sponsors Martin Bachman and Magdalen Welker, at Charlottenburg [N. J.].
- Cobole, Anna Barbara, of Daniel and Mary Ann Cobole, born September 5, baptized November 21, sponsors Bartholomew Cobole and Catharine Welker, *ibid.*
- Kean, Anna Eva, of William and Eleanor Kean, born June —, baptized November 22, sponsors James Brown and Eva Jungfleisch, *ibid.*
- Butz, Anthony James, of Christian and Catharine (P) Butz, born November 20, baptized November 25, sponsors Anthony Schumers and Barbara Bachman, *ibid.*
- Tscharte, Mary Elizabeth, of Christopher and Mary Dorothy Tscharte,

- born November 22, baptized December 2, sponsors Sebastian and Elizabeth Seibert.
- Hayle, Elizabeth, of Caspar and Elizabeth Hayle, born December 4, baptized December 6, sponsors James and Elizabeth Klein.
- Farron, Catharine, of Thomas and Dorothy Mary Farron, born October 24, baptized December 10, sponsors Andrew and Catharine Kessler.
- Dionellos, Airis [?], of Alvaro and Susanna Dionellos, born October 22, baptized December 23, sponsors Alfred and Frances Clifton.
- Schad, Francis Joseph, of Peter and Mary Elizabeth Schad, born October 24, baptized December 26, sponsors Anthony and Barbara Graff.
- Lechler, John, of Anthony and Catharine Lechler, born December 22, baptized December 26, sponsors John Lipp and Magdalen Mayer.
- Barry, Elizabeth, of David and Mary Barry, born July 3, baptized December 30, sponsors John and ——— Nickel.
- Lynch, Thomas, of Jeremiah and Elizabeth Lynch, born December 21, baptized December 30, sponsors John Brunan and Mary McCan.
- Whole number of baptisms—one hundred and fifteen.

 REGISTER OF BAPTISMS FOR 1771.

- Laride, Anna Margaret, of John and Anna Laride, born January 1, baptized January 1, sponsors Madalino Lequeal (?) and Mary Vincent.
- Reuter, Margaret, of ——— and Apollonia Reuter, born December 17, 1770, baptized January 2, sponsor Margaret Späth.
- Mahanny, Samuel (a mullatto), of ——— and Catharine Mahanny, born December 10, 1770, baptized January 2, sponsor Mary Bird.
- Lennox, John, of John and Margaret Lennox, born December 10, 1770, baptized January 6, sponsors Patrick and Elizabeth Hogan.
- Cook, Elizabeth, of Laurence and Catharine Cook, born January 8, baptized January 9, sponsors Dennis Foulon and Elizabeth Carrol.
- Byron, Bartholomew, of William and Lydia Byron, born January 4, baptized January 13, sponsor Thomas Burk, Parnell Humphry White witness.
- Albrecht, John Adam, of James and Anna Mary Albrecht, born January 13, baptized January 14, sponsors Adam and Mary Göck.
- Buttler, Thomas, of Matthew and Sarah Buttler, born January 11, baptized January 27, sponsors Edmund McDonald and Susanna Kearney.
- McDermott, Honora Mary, of Dennis and Mary McDermott, born January 21, baptized January 27, sponsors George Coffee and Mary Theresa David.
- Sylvester, Elizabeth, of Thomas and Margaret Sylvester, born January 27, baptized January 31, sponsors John Joseph and Anna ———.
- Kientz, Joseph, of Joseph and Catharine Kientz, born January 15, baptized February 3, sponsors Joseph and Mary Apollonia Reichart.

- Ryan, Michael, of John and Margaret Ryan, born February 10, baptized February 12, sponsors Timothy Carrol and Catharine Casey.
- Ring, Mary Magdalen, of John (P.) and Mary Ring, born October —, 1766, baptized February 15, sponsor Mary Magdalen Lohrman.
- Griffin, Francis, of James and Elizabeth Griffin, born January 29, baptized February 17, sponsors Francis and Sarah Sohl, at Pikesland [Chester Co., Pa.].
- Watts, Christian, of Samuel and Mary Watts, born February 21, baptized February 25, sponsors Edward Hines and Margaret Mullabi.
- Schreiner, Joseph, of Anselm and Elizabeth Schreiner, born February 24, baptized March 3, sponsors Joseph and Catharine Eck.
- Mannota, Bonaventure, of Ferdinand and Catharine Mannota, born January 25, baptized March 11, sponsors Bonaventure and Venanda Dartoit.
- Huber, Michael, of Michael and Hannah Huber, born December 1, 1770, baptized March 17, sponsors Joseph and Regina Mayer, at Pilesgrove [Salem Co., N. J.].
- Halder, David, of Peter and Dorothy (P.) Halder, born February 3, baptized March 18, sponsor Henry Geiger, at the glass house.
- Veit, Mary Magdalen, of Christian and Barbara Veit, born March 15, baptized March 24, sponsors Caspar and Anna Mary Korn.
- Schmid, John, of Patrick and Mary Schmid, born January 29, baptized March 31, sponsors Daniel Fitzpatrick and Eleanor Prior.
- Connor, Michael, of Michael and Rosa Connor, born September 17, 1770, baptized April 7, sponsors Timothy and Mary Connor.
- Connor, Thomas, of Timothy and Mary Connor, born August, 1770, baptized April 7, sponsors Michael and Rosa Connor.
- McDonald, Mary, of Edmund and Margaret McDonald, born March 22, baptized April 7, sponsors Matthew and Rachel Bremich.
- Charmelin, Rosanna, of John and Mary Margaret Charmelin, born April 10, 1761, baptized April 10, sponsors Nicholas and Anna Wochman, at Nicholas Wochman's.
- Brown, Ann Elizabeth, of William (P.) and Margaret Brown, born May 23, 1770, baptized April 10, sponsors Nicholas and Anna Wochman, *ibid.*
- Sauerwald, Daniel, of Michael and Margaret Sauerwald, born April 13, baptized April 14, sponsors John Sauerwald and Catharine Schmidt.
- Brown, Margaret, of James and Grace Brown, born March 27, baptized April 20, sponsors James Brown and Grace McDead, at Charlottenburg [N. J.].
- Harris, Elizabeth, of Samuel Harris and — Joice, born March 31, 1767, baptized April 21, sponsors Philip McDead and Grace Brown, *ibid.*
- Harris, Samuel, of same parents, born May 9, 1769, baptized April 21, sponsors Philip McDead and Grace Brown, *ibid.*

- Barr, Mary Ann, of George and Catharine Barr, born December 23, 1770, baptized April 21, sponsors Hugh Dougherty and Margaret Engelhardt, *ibid*.
- Fichter, John Nicholas, of Philip and Mary Eva Fichter, born April 14, baptized April 23, sponsors Nicholas Call and Margaret Wider, at Ringwood [N. J.].
- Alderman, Peter, of Peter and Mary Alderman, born March 22, baptized April 21, sponsors William and Mary Smith, by Rev. Luke Geisler.
- McCan, John, of Gabriel and Mary McCan, born April 21, baptized April 22, sponsors John Stäler and Margaret Wilcox, by the same.
- Göck, Paul, of Adam and Mary Göck, born February 14, baptized February 18, sponsors Paul and Anna Christina Essling, by Rev. Robert Harding.
- Haas, Mary Martha, of Peter and Elizabeth Haas, born March 27, baptized April 28, sponsors Adam and Martha Poth.
- Beats, Mary, of — and Mary Beats, about 3 years old, baptized April 29, privately.
- Smith, Amy [Amata?], of — and Elizabeth Smith, born January 1, baptized May 1, sponsor Mary Heart.
- , Charlotte, born about January 10, baptized May 1, sponsor Mary Heart.
- Honeiker, Barbara, of Mark and Christina Honeiker, born May 1, baptized May 5, sponsors Anthony and Barbara Graf.
- Hennings, Henrietta, of Benjamin and Mary Hennings, born February 28, baptized April 12, sponsors John Lehy and Phœbe Pendercrast.
- , Margaret, adult negro, baptized April 22, sponsor Anna —, a negro, and formerly a slave of N. Meredith (Catholic).
- Gallagher, Andrew, of John and Anna Gallagher, born March 30, baptized May 23, sponsors Andrew Gallagher and Elizabeth England, at Chester [Pa.].
- Trahan, Mary Margaret, of Charles and Agnes Trahan, born May 30, baptized May 31, sponsors Joseph Trahan and Anna Bijan.
- Mayer, Mary Margaret, of Joseph (P.) and Gertrude Mayer, born June 3, baptized June 5, sponsor Tobias Rudolph, Margaret Rudolph witness.
- Klein, Frederica Catharine, of James and Elizabeth Klein, born June 5, baptized June 9, sponsors Anthony Frederic Graff and Catharine Schalus.
- Welte, George Philip, of Bernard and Mary Welte, born May 29, baptized June 9, sponsors George Philip Kitzinger and Mary Zeigler.
- Senner, Barbara, of Francis and Mary Agatha Senner, born June 5, baptized June 10, sponsors Anthony and Barbara Graff.
- Becker, Peter, of Bartholomew and Elizabeth Becker, born June 4, baptized June 10, sponsors Peter and Elizabeth Hegner.

- Shanon, James, of Quintin (P.) and Mary Shanon, born June 8, baptized June 20, sponsor Peter Haire.
- Holt, Anna Theresa, of Abel and Mary Holt, born June 17, baptized June 22, sponsor Lydia Morland.
- Mackey, Thomas, of N—— N—— and Catharine Mackey, born June 22, baptized June 25, sponsor Mary Heart.
- Babin, Anna Margaret, of Simon and Anna (Trahan) Babin, born July 6, baptized July 6, sponsors Patrick O'Kain and Margaret Bourg.
- Andrew, born March —, baptized July 13, sponsor Anna Kelty (the child's nurse).
- Magill, Sarah, of James and Joanna Magill, born June 5, baptized July 16, sponsor Anna Boyd.
- Connor, Eleanor, of David and Mary Connor, born July 11, baptized July 21, sponsors Patrick Connor and Mary Hughs.
- , Mary, of Nicholas and Flora —— (negroes), born June 9, baptized July 21, sponsor Flora —— (a slave of Timothy Carroll).
- Arachar, Mary Anna, of Louis and Mary Ann (Medec) Arachar, born July 23, baptized July 24, sponsors John Baptist Hubert la Croix and Anna Blanchard.
- O'Hara, Catharine, of —— and Catharine O'Hara, born July 25, baptized July 27, sponsor Elizabeth Laller.
- McCauley, Hugh, of John and Margaret McCauley, born July 14, baptized July 28, sponsors John Nowlan and Margaret Veal.
- Lery, Cornelius and Henry (twins), of Daniel and Mary Lery, born July 28, baptized July 28, sponsors Timothy and Elizabeth Carrell.
- Kramp, Anna, of Valentine and Ottilia Kramp, born July 29, baptized July 30, sponsors Leonard Bremich and Anna Klein.
- Henley, Timothy, of Thomas and Rachel Henley, born July 28, baptized July 30, sponsors Peter Byrne and Margaret Conely.
- McCarry, William, of J—— and Margaret McCarry, born April 1, baptized August 5, sponsors John Arthur O'Neil and Prudence Wilcox, at Concord [Pa.].
- Cassin, James, of Joseph and Elizabeth Cassin, born July 19, baptized August 8, sponsors John Dugan and Mary O'Hara.
- Dogherty, Mary Catharine, of Dennis and Margaret Dogherty, born August 12, baptized August 13, sponsors Patrick Dogherty and Barbara Kauffman.
- Feinauer, Mary Barbara, of Joseph and Anna Mary Feinauer, born August 10, baptized August 15, sponsors Stephen and Mary Ann Forage.
- Dugan, Joseph, of James and Sarah Dugan, born November 18, 1770, baptized August 18, sponsor Eleanor Karker, at Pikesland [Chester Co., Pa.].
- Hanley, Elizabeth, of Thomas and Mary Magdalen Hanley, born July 12, baptized August 18, sponsors Frederic Scheimer and Sarah Sohl, *ibid.*

- McFall, Sarah, of Patrick and Catharine McFall, born July 8, baptized August 18, sponsors James and Joanna Griffin, *ibid*.
- Boosee, Mary, of Moses and Elizabeth Boosee, born August 22, baptized August 25, sponsors Patrick Hogan and Judith Connor.
- Roderigo, Emmanuel Joseph, of ——— and Joseph Roderigo, 4 years old, baptized August 26, sponsors Emmanuel and Mary Magdalen Ohms.
- Miller, Eva, of John and Eva Miller, born August 27, baptized September 1, sponsors George Philip Kitzinger and Eva Catharine Rathaus, by Rev. Robert Harding.
- Haug, John, of Simon and Magdalen Haug, born September 6, baptized September 8, sponsors John Thadd and Elizabeth Essling.
- Kearns, Henry, of John and Mary Kearns, born August 11, baptized September 19, sponsor Philip Campbell, witness Catharine Jackson.
- Hercule, John Lewis, of Francis and Pelagia (Douret) Hercule, born September 20, baptized September 20, sponsors Amandus Douret and Catharine Boudrot, by Rev. Robert Harding.
- Morisy, Anna, of Philip and Elizabeth Morisy, born March 22, baptized September 22, sponsors John and Catharine Smith.
- O'Hara, Margaret, of Robert Got and Mary O'Hara, born June 27, baptized September 29, sponsor Apollonia Sohl, witness Robert Karker, at Pikesland [Pa.].
- Burns, Thomas, of Thomas and Margaret Burns, born August 2, baptized October 3, sponsors Andrew Minchaucer and Joanna Moore.
- Metzgar, Thomas, of John and Cecilia Metzgar, born September 25, baptized October 4, sponsors Thomas and Elizabeth Tisdall.
- McDonald, Robert, of Alexander and Honora McDonald, born September 24, baptized October 6, sponsors Edward Macoy and Eleanor Smith.
- Keys, William, of James and Sarah Keys, born August 17, baptized privately October 6.
- Dealy, William, of Charles and Mary Dealy, born January 1, baptized October 7, sponsors John Heling and Joanna Archdeacon.
- Townsend, Mary, adult, baptized October 13, sponsor Barbara Graff; was wife to Joseph Preiss, and after her baptism renewed her marriage consent.
- Welsh, Mary Magdalen, of Conrad and Elizabeth Welsh, born September 4, baptized October 20, sponsors Thomas Kauffman and Magdalen Butz, at Ringwood [N. J.].
- Davis, Margaret, of Walter and Catharine (P.) Davis, born January 3, baptized October 24, sponsors Daniel and Mary Anna Kobole.
- Halter, Joseph, of Nicholas and Elizabeth Halter, born June 18, baptized October 26, sponsors Joseph Wingart and Anna Catharine Demuth; ceremonies supplied; at Charlottenburg [N. J.].
- Demuth, Anna Elizabeth, of James and Anna Catharine Demuth, born

- July 5, baptized October 26, sponsors Ernest Glä and Anna Elizabeth Marian ; ceremonies supplied, *ibid.*
- Reider, Anna Elizabeth, of Francis Joseph and Anna Mary Reider, born May 18, baptized October 26, sponsors Joseph Wingart and Anna Elizabeth Marian, *ibid.*
- Scholtzer, of Martin and Elizabeth Scholtzer, born October 22, baptized October 26, sponsors Nicholas and Elizabeth Halter, *ibid.*
- Harkins, Catharine, of William and Eleanor Harkins, born October 22, baptized November 3, sponsors Moses Boosee and Anna Rush.
- Agan [Egan?], John, of William and Eleanor Agan [Egan?], born March 11, baptized November 10, sponsors Peter Agen and Margaret Agen.
- Muny, Mary (Meredith), of John and Margaret Muny, born April 8, 1768, baptized November 12, sponsors Nicholas and Anna Wochman, in Burlington Co. [N. J.].
- Muny, John, of same parents, born October 31, 1769, baptized November 12, sponsors Nicholas and Anna Wochman, in Burlington Co. [N. J.].
- Duffee, John, of John and Anna Duffee, born November 6, baptized November 14, sponsors Tobias and Margaret Rudolph, Elizabeth Ireland witness.
- Caspar, Laurence, of Laurence and Margaret Caspar, born November 3, baptized November 18, sponsor Henry Schreiner, at Cohanzey, now Cohansey [Cumberland Co., N. J.].
- Bennet, Elizabeth, of John (P.) and Margaret Bennet, born August 31, baptized November 22, sponsor Catharine Schreiber.
- Preiss, Samuel, of Joseph Preiss and Mary Townsend, born October 25, baptized November 27, sponsors Anthony and Barbara Graff.
- Kneul, George Ernest, of Balthasar and Christina Elizabeth Kneul, born November 20, baptized November 29, sponsors George Ernest and Mary Magdalen Lechler.
- Hoffert, Peter, of John and Mary Hoffert, born October 8, baptized December 8, sponsors John Mollan and Margaret Wealin.
- Zeis, John Francis, of George and Eva Zeis, born December 1, baptized December 8, sponsors Francis and Margaret Wolf.
- Litzelnoder, Michael, of Michael and Margaret Litzelnoder, born December 8, baptized privately, December 10, in vicinity of Philadelphia.
- , Josue, about 10 years old, baptized privately and conditionally at point of death.
- Veil, John, of Nicholas and Sophia Veil, born December 14, baptized December 19, sponsors John and Mary Stiller.
- Bremich, John Adam, of Matthew and Regina Bremich, born December 17, baptized December 22, sponsors John Adam Bremich and Eva Elizabeth Keil.

- Seibert, Elizabeth, of Sebastian and Elizabeth Seibert, born October 10, baptized October 31, sponsor Salome Schwartz, by Rev. Robert Harding.
- Crew, Catharine, of Edward and Margaret Crew, born September 7, baptized December 23, sponsors Francis McFarlon and Elizabeth Henry.
- Bray, Catharine, of John and Judith Bray, born December 25, baptized December 29, sponsors Patrick Dogherty and Bridget McNamara.
- Whole number of baptisms—one hundred and nine.

REGISTER OF BAPTISMS FOR 1772.

- Devenach, Elizabeth, of Joseph and Magdalen (Galerm) Devenach, born January 12, baptized January 12, sponsors Charles Vignot and Venanda Dartoit.
- McManus, John, of ——— and Bridget McManus, born January 17, baptized January 18, sponsor Dennis Clansey.
- Häffner, Catharine, of Peter and Eva Häffner, born February 9, 1771, baptized conditionally February 2, sponsors John and Eva Häffner.
- Sweeney, James, of Edmund and Elizabeth Sweeney, born November 26, 1771, baptized February 9, sponsors Patrick Dogherty and Anna Morning.
- Tisdall, Mary, of Thomas and Elizabeth Tisdall, born February 3, baptized February 9, sponsors Nathaniel Preston and Mary Farrell.
- Plusch, Dorothy, of Joseph and Dorothy Plusch, born February 10, baptized February 11, sponsors Caspar and Elizabeth Hayle.
- Casey, Dennis, of Dennis and Catharine Casey, born February 8, baptized February 13, sponsors Timothy and Elizabeth Caroll.
- Carrol, Margaret, of Daniel and Mary Carrol, born February 5, baptized February 20, sponsor the mother, in default of another.
- Champaign, Mary Josephine, of Stephen and Mary (Benoit) Champaign, born February 20, baptized February 21, sponsors Joseph Ribau and Catharine Boudrot.
- Soderick, Elizabeth, of John and Margaret Soderick, 14 years old, baptized February 24, sponsor Margaret Dogherty.
- Göck, Anna Mary, of Matthew and Charlotte Göck, born March 4, baptized March 5, sponsors Andrew and Anna Mary Leiphart.
- Forage, Josephine Elizabeth, of Stephen and Mary Ann Forage, born February 24, baptized March 8, sponsors Sebastian and Elizabeth Seibert.
- Bender, Joanna Elizabeth, of Martin and Christina Bender, born March 8, baptized March 9, sponsors Matthew and Joanna Bender.
- Jung, Catharine, of Francis and Catharine Jung, born February 24, baptized March 16, sponsors Anthony and Barbara Blum, near Philadelphia.

- Lennox, Margaret, of John and Margaret Lennox, born March 4, baptized March 18, sponsors Francis Farrell and Mary Hogan.
- Laviole, Anna, of John and Anna Laviole, born March 21, baptized March 22, sponsors Joseph O'Kain and Margaret Bourg.
- Glancey, John, of Dennis and Susanna Glancey, born March 14, baptized March 22, sponsors Patrick Murphy and Esther Eyenson.
- Bremegeon, Eleanor, of John and Margaret Bremegeon, born February 22, baptized March 22, sponsors Thomas Quill and Eleanor Smith.
- Landry, Elizabeth, of Joseph and Sarah Landry, born March 17, baptized March 22, sponsors Charles and Mary Bowman.
- Macalgen, Mary, of Michael and Mary Macalgen, born November 1, 1771, baptized March 29, sponsors Martin and Anna Miller, at Pikesland, [Chester Co., Pa.]
- Miller, Anna Mary, of Martin and Anna Miller, born December 18, 1771, baptized March 29, sponsors Bernard Brown and Margaret Sohl, *ibid.*
- Tims, Anna, of Henry and Anna Tims, born January 7, baptized March 30, sponsor Francis Sohl, in Chester Co. [Pa.]
- Graff, Joseph, of Anthony and Barbara Graff, born April 4, baptized April 12, sponsors Joseph Kaufman and Catharine Spengler.
- Will, Elizabeth, of Philip and Elizabeth Will, born April 9, baptized April 12, sponsors John Späth and Anna Hewson.
- Bucher, Catharine Elizabeth, of John and Anna Catharine Bucher, born January 18, baptized April 15, sponsors Bartholomew and Catharine Elizabeth Becker.
- Hardnet, Elizabeth, of James and Joanna Hardnet, born January 3, baptized April 19, sponsor Samuel Griffin.
- O'Neil, Elizabeth, of Arthur John and Rose O'Neil, born November 6, 1771, baptized April 19, sponsors John Fagan and Anna Rush.
- Aman, Leonard, of Anthony and Sarah Aman, born September 20, 1771, baptized April 20, sponsors Leonard Bremich and Magdalen Mayer.
- Magill, John, of Peter and Barbara Magill, born April 2, baptized April 23, sponsors Patrick Barret and Mary Geiger, at Pilesgrove [Salem Co., N. J.]
- Geiger, Barbara, of Henry and Barbara Geiger, born November 26, 1771, baptized April 23, sponsors Adam and Margaret Geiger, *ibid.*
- Herberger, Mary Ottilia, of Peter and Mary Herberger, born February 14, baptized April 26, sponsors John and Mary Ottilia Manderfeld.
- Chambers, John, of John and Eleanor Chambers, born November 28, 1771, baptized April 26, sponsors Thomas Kearns and Susanna Kearney.
- O'Brien, Margaret, of Thomas and Judith O'Brien, born April 16, baptized April 26, sponsor Sarah Tims.
- Maconvill, Margaret, of Anthony and Rosa Maconvill, born April 20, baptized April 26, sponsors John Magefran and Mary Corcoran.

- Macanna, Thomas, of John and Sarah Macanna, born October 24, 1771, baptized May 1, sponsors James Weisburger and Sarah Sohl, at Pikesland [Chester Co., Pa.].
- Hertz, Michael, of John and Barbara Hertz, born May 5, baptized May 6, sponsors Michael and Margaret Sauerwald.
- Haynes, Philip, of Philip and Elizabeth Haynes, born April 13, baptized May 9, sponsors Christopher Kelty and Joanna Archdeacon.
- Powel, John, of ——— and Anna Powel, born January 29, baptized May 12, sponsors John and Elizabeth Hanley.
- Applegate, Mary, of Benjamin and Elizabeth Applegate, born April 5, baptized May 17, sponsor Mary Brown.
- Ryan, Michael, of Philip and Anna Ryan, born April 20, baptized May 18, sponsors Michael and Joanna Robeson.
- Devlin, Anna, of Henry Devlin and Mary Maher, born April 22, baptized May 19, sponsor John Steling.
- North, Thomas, of Thomas and Margaret North, born February 16, baptized May 21, sponsors Brian and Mary O'Hara.
- Bachman, Francis Anthony, of Martin and Anna Barbara Bachman, born April 20, baptized May 28, sponsors Francis Anthony and Anna Catharine Zech, at Charlottenburg [N. J.].
- Burns, Martha, of Laghlin and Mary Burns, born November 8, 1771, baptized May 28, sponsors James Marniny and Eleanor Callaghan, *ibid.*
- Coble, Anna Elizabeth, of John and Catharine Coble, born April 14, baptized May 31, sponsors Daniel Coble and Anna Catharine Welker, at Ringwood [Passaic Co., N. J.].
- Butz, John Henry, of William and Mary Magdalen Butz, born March 25, baptized May 31, sponsors John Henry Ells and Elizabeth Welsch, *ibid.*
- Buttler, Hannah, adult, baptized May 31, sponsor Judy Power, *ibid.*
- Karker, Peter, of Anthony and Mary Karker, born June 15, 1770, baptized May 31, sponsors James and Elizabeth Walls, *ibid.*
- Maginnis, John Nicholas, of Edward and Mary Maginnis, born March 15, baptized May 31, sponsors Nicholas and Anna Margaret Call, *ibid.*
- Jamison, Henry, of John and Mary Jamison, born March 4, baptized privately May 31, sponsor Daniel Coble, *ibid.*
- Campbel, Joanna, of Peter (P.) and Anna Campbel, born June 5, baptized June 8, sponsors Timothy McCanlas and Mary Flin.
- Lechler, Mary Magdalen, of Anthony and Mary Lechler, born June 3, baptized June 8, sponsors Peter and Mary Magdalen Regimenter.
- Dartoit, Bonaventure and Christopher (twins), of Bonaventure and Venanda Dartoit, born June 11, baptized June 11, sponsors Christopher Schultz, Antonia Swaine and Barbara Schultz.
- McCarty, Jeremiah, of Daniel and Honora McCarty, born May 18, baptized June 18, sponsor Catharine Boudrot.
- Kappel, Elizabeth Margaret, of Nicholas and Magdalen Kappel, born

- June 17, baptized June 18, sponsors Matthew and Margaret Elizabeth Bremich.
- , Anna, of — and Hannah —, born June 16, baptized June 18, sponsor Anna Fichtler; the mother was a slave of Robert White.
- Magill, Peter, of John and Catharine Magill, born February 18, baptized June 21, sponsors Edward Coleman and Barbara Magill, at Pilesgrove [Salem Co., N. J.].
- Becker, Michael, of John and Barbara Becker, born May 24, baptized June 21, sponsors Michael and Hannah Huber, *ibid.*
- Morris, Joanna and Jane, of — Morris and — Bensch, sisters (adults), baptized June 21, sponsors Adam and Margaret Geiger, *ibid.*
- Kean, Barnabas, of Francis and Bridget Kean, born September 20, baptized privately June 22.
- Savoy, Mary Margaret, of Peter and Mary (Lequeul) Savoy, born June 24, baptized conditionally June 25, sponsors James Forester and Margaret Lequeul.
- Walter, John George, of James and Frances Walter, born February 18, baptized June 28, sponsors Peter Eimold and Sarah Sohl, at Pikesland [Chester Co., Pa.].
- Scheimer, John Bernard, of Frederic and Magdalen Scheimer, born May 30, baptized June 28, sponsors John Bernard Brów and Catharine Weisenberger, *ibid.*
- Jones, Daniel, of John and Mary (Lery) Jones, born January 29, baptized June 28, sponsors Edward Brady and Mary Full, *ibid.*
- O'Hara, Charles and Elizabeth (twins), of Brian and Mary O'Hara, born July 3, baptized privately July 3.
- , John, of parents unknown, about 2½ years old, baptized July 7, sponsor John Cahil.
- , John, of — and Margaret, free negroes, born July 5, baptized July 7, sponsor Anna (a negro).
- Viel, Rudolph, of Paul and Mary Viel, born July 9, baptized July 12, sponsors Rudolph and Sibylla Viel.
- Swiney, Mary, of Patrick and Catharine (Hurley) Swiney, born June 28, baptized July 12, sponsors Philip Neal and Mary Fitzgerald.
- Babin, Isabella Josephine, of Simon and Anna (Trahan) Babin, born July 13, baptized July 14, sponsors John Baptist O'Kain and Josephine Daroit.
- Foy, Abigail, of Matthew and Mary Foy, born January —, baptized July 17, sponsors Michael Murphy and Anna McDonald.
- Page, Henry, of William and Elizabeth Page, born July 14, baptized July 18, sponsors Walter Fitzgerald and Mary Callaghan.
- Schreiner, Anna Christina, of Anselm and Elizabeth Schreiner, born July 21, baptized July 23, sponsors Paul and Christina Essling.
- Winter, Elizabeth Sarah, of Patrick and Eleanor Winter, born July 18, baptized July 26, sponsors George and Eleanor Conely.

- Maly, John, of Jeremiah and Eleanor (P.) Maly, born August 7, 1771, baptized July 26, sponsor Miles Welsh.
- Westermayer, Mary Magdalen, of John and Ottilia Westermayer, born about March, baptized August 9, sponsors Sebastian and Cune-gunda Hoffman.
- Heuson, Anna, of John and ——— Heuson, born August 4, baptized August 12, sponsors the minister and the maternal grandmother, Catharine Magg witness.
- McHughin, Sarah, of John and Martha McHughin, born April 1, baptized August 16, sponsor Eleanor ———, at Pilesgrove [Salem, Co., N. J.].
- Thurnbach, John, of Christian and Susanna Catharine Thurnbach, born Aug. 4, baptized Aug. 16, sponsors Henry and Barbara Geiger, *ibid.*
- Sauerwald, Catharine, of Michael and Margaret Sauerwald, born August 21, baptized August 22, sponsors Anthony and Barbara Gross.
- Hoffman, Michael, of John and Christina (P.) Hoffman, born August 19, baptized August 25, sponsors Michael and Walburga Bremich, near Philadelphia.
- Schilling, Stephen, of Philip and Eva Schilling, born August 26, baptized September 4, sponsors Stephen, Jr., and Mary Ann Forage.
- Roth, Nicholas John, of ——— and ——— Roth, born August 31, baptized September 6, sponsors Nicholas and Anna Schnaller.
- McCunigham, Mary, of ——— and Jemima McCunigham, born July 9, baptized September 8, sponsor Mary Heart.
- Borris, Anna, of Thomas and Margaret Borris, born July 30, baptized September 8, sponsor Mary Heart.
- Magarry, John, of ——— and Catharine Magarry, born August 12, baptized September 8, sponsor Margaret Borris.
- Senner, Mary Ann, of Francis and Anna Mary Senner, born September 8, baptized September 11, sponsors James Klein and Anna Klein.
- Schlotz, Susanna Catharine, of Philip and Susanna Schlotz, born March 11, baptized September 15, sponsor Catharine Spengler.
- Springer, Catharine, of John and Mary Springer, born September 19, baptized September 20, sponsors Nicholas Essling and Catharine Miller.
- Williams, Peter Benjamin, of Joseph and Eleanor Williams, born June 15, baptized September 24, sponsor Mary Rosa Jaquier, witness Mary Mosel.
- Cahil, Peter, of Peter and Elizabeth Cahil, born October 15, 1771, baptized September 25, sponsors Arthur and Elizabeth Donoho.
- Meade, Henrietta Constance, of George and Henrietta (P.) Meade, born August 15, baptized September 27, sponsors Thomas and Catharine Fitzsimmons.
- Lone, Mary, of Henry and Catharine Lone, born September 27, baptized October 4, sponsors Barnaby Higgins and Catharine Ragan.

- , Anna, born August 9, baptized October 6, sponsor James Gallagher, witness Frances Yorkson.
- Mignot, Elizabeth, of Charles and Pelagia (Galerm) Mignot, born October 8, baptized October 8, sponsors Bonaventure and Venanda Dartoit.
- Weidman, Christian, of John and Barbara Weidman, born October —, 176—, baptized October 14, sponsors Philip Schilling and Tobias Rudolph, near Philadelphia.
- Weidman, Joseph, of same parents, born October —, 176—, baptized October 14, sponsors Philip Schilling and Tobias Rudolph, *ibid.*
- Weidman, William, of same parents, born October —, 176—, baptized October 14, sponsors Philip Schilling and Tobias Rudolph, *ibid.*
- Weidman, Mary Magdalen, of same parents, born October —, 177—, baptized October 14, sponsors Philip Schilling and Tobias Rudolph, *ibid.*
- Hanley, Timothy, of John and Elizabeth Hanley, born October 23, baptized November 1, sponsors Jeremiah Lynch and Lydia Byron.
- Krombel, Tobias, of Philip and Mary Krombel, born November 1, baptized November 2, sponsor Tobias Rudolph, witness Mary Margaret Rudolph.
- Holms, Mary, of Emmanuel and Mary Holms, born November 3, baptized November 5, sponsors Francis Varrel and Catharine Keasey.
- Schöne, Laurence, of Laurence and Magdalen Schöne, born November 4, baptized November 5, sponsors Bartholomew Becker and Barbara Graff.
- Ledermann, Peter, of John and Mary Catharine Ledermann, born October 30, baptized November 8, sponsors Adam Mayer and Magdalen Pigmenter.
- Grapf, Nicholas, of Peter and Claudina Grapf, born October 20, baptized November 10, sponsors Nicholas and Alberta Carty, at Haycock [Bucks Co., Pa.].
- Wider, John David, of Joseph and Margaret Wider, born July 26, baptized November 15, sponsors David Fechter and Mary Ann Walter, at Ringwood [Passaic Co., N. J.].
- Murphy, Mary, of Richard and Mary Murphy, born September 3, baptized November 16, sponsors Thomas Fowler and Mary Susanna Walter, *ibid.*
- Dentz, Joseph, of Charles and Mary Dentz, born September —, 1764, baptized November 18, sponsors Joseph and Margaret Wider, at Longpond.
- Dentz, Anna Catharine Magdalen, of same parents, born September —, 1770, baptized November 18, sponsors John and Catharine Cobole, *ibid.*
- Dentz, Dominic, of same parents, born October 26, baptized November 18, sponsors Dominic Andler and Catharine Zech, *ibid.*
- Weber, John Bartholomew, of James and Anna Catharine Weber, born

- October 8, baptized November 18, sponsors Daniel Cobole (for Bartholomew Cobole) and Elizabeth Welsh, *ibid.*
- Navil, Elizabeth, of John and Anna Navil, 14 years old, baptized November 18, sponsors Richard Murphy and Margaret Wider, *ibid.*
- Sheridan, William, of William and Bridget Sheridan, born March 14, 1767, baptized November 19, sponsors Edward Cahel and Anna Jung, *ibid.*
- Schott, Anthony, of Philip and Catharine Schott, born August 30, baptized November 20, sponsors Anthony Schumers and Catharine Demuth, at Charlottenburg [N. J.].
- Müller, Anna Margaret, of Matthew and Anna Mary Miller, born November 8, baptized December 3, sponsors Laurence and Margaret Caspar, at Cohanzey [Cumberland Co., N. J.].
- Göck, Mary, of Laurence and Christina Göck, born November 17, baptized December 3, sponsors David Göck and Mary Geiger.
- Fitzgerald, Thomas, of Thomas and Mary Fitzgerald, born November 5, baptized December 6, sponsors Thomas Cunningham and Eleanor Burk.
- Stähler, Caspar, of John and Anna Mary Stähler, born December 4, baptized December 6, sponsors Gabriel Macan and Barbara Stähler.
- Hayle, Barbara, of Caspar and Elizabeth Hayle, born December 4, baptised December 7, sponsors Joseph and Dorothy Plusch.
- Lenard, Margaret and Anna (twins), of Patrick and Margaret Lenard, born December 11, baptised December 11, sponsors Christopher O'Brien and Elizabeth Murray.
- Grosley, John, of ——— and Susanna Grosley, born September —, baptized December 13, sponsors James and Catharine Nagel.
- Nelson, James, of William and Mary Nelson, born November 27, 1769, baptized December 14, sponsor John Bray, witness Anna Coghlan.
- Crene, John, of Timothy and Mary Crene, born May 6, 1771, baptized December 20, sponsors Edward Crene and Margaret Agan.
- Macabe, Mary, baptized December 20, sponsor Margaret Agan.
- Dewitter, Anna Catharine, of ——— and Margaret Dewitter, born December 5, baptized December 20, sponsors Philip and Anna Catharine Donely.
- Matson, Mary, adult, baptized December 21, sponsors Moses and Elizabeth Boosee.
- Schneider, Mary Barbara, of John George and Elizabeth Schneider, born December 14, baptized December 24, sponsors Henry and Barbara Schneider, near Philadelphia.
- Smith, Mary, of Patrick and Mary Smith, born October 4, baptized December 25, sponsor John Heling.
- Finey, John, of John and Mary Finey, born November 25, baptized December 27, sponsors John Faran and Bridget Dun.

Ryan, John, of John and Margaret Ryan, born December 28, baptized December 28, sponsors John White and Elizabeth Carrol.

Whole number of baptisms—one hundred and thirty-four.

REGISTER OF BAPTISMS FOR 1773.

Gordon, Abraham, of William and Barbara Gordon, born January 1, baptized January 3, sponsors John Maginnis and Susanna Kearney.

Cäffert, Richard, of Richard and Elizabeth Cäffert, born October 27, 1772, baptized January 5, sponsor Anna Makra.

Brooks, Anna, of Joseph and Anna Brooks, born December 27, 1772, baptized February 28, sponsor Anna Heusin.

Philips, George Conrad, of John and Elizabeth Philips, born February 13, baptized February 28, sponsors George Kleiderle and Catharine Schäffer.

Stahler, Elizabeth, of John and Christina Stahler, born February 23, baptized February 28, sponsors Thomas and Elizabeth Tisdall.

Brooks, John, of Thomas and Mary Brooks, born August 10, 1769, baptized privately March 2.

Mathes, William, of John (P.) and Jane Mathes, born March 11, 1772, baptized privately March 2.

——, John Francis, of unknown parents, born April 10, 1772, baptized March 2, sponsor Mary Heart.

Schneider, Mary Barbara, of Henry and Barbara Schneider, born March 3, baptized March 7, sponsors George Ernest and Mary Magdalen Lechler.

Stafford, John, of James and Mary Stafford, born January 15, baptized March 7, sponsors Patrick Jennan and Bridget McNamara.

Campbell, John, of Barnaby (P.) and Mary Campbell, born February 27, baptized March 8, sponsor Eleanor McCarty.

Ware, Elizabeth, of Thomas and —— Ware, born May 19, 1772, baptized March 9, sponsor Anna Kelly.

Griffin, Eleanor, of Thomas and Jane Griffin, born December 27, 1772, baptized March 21, sponsors Michael Spelley and Catharine Weisenburger, at Pikesland [Chester Co., Pa.].

Horn, Mary Magdalen, of Henry and Justina Horn, born March 24, baptized March 26, sponsors George Ernest and Mary Magdalen Lechler.

Huber, William, of Michael and Hannah Huber, born December 16, 1772, baptized March 28, sponsors Laurence and Margaret Casper, at Pilesgrove [Salem Co., N. J.].

Mayer, Regina, of Joseph and Jane Mayer, born January —, baptized March 28, sponsors Henry Geiger and Mary Ann Halder, *ibid.*

Coyle, Michael, of John and Anna Coyle, born April 2, baptized April 4, sponsors James Gallagher, Mary Madden and Catharine Cook, witness Barnaby Coil.

- Wurtzer, Mary Magdalen, of George and Eva Wurtzer, born January 28, baptized April 12, sponsors George Ernest and Mary Magdalen Lechler.
- Kitzinger, Philippina, of Philip and Judith Kitzinger, born April 10, baptized April 12, sponsors John and Philippina Lipp.
- Waas, Francis Joseph, of Sebastian and Anna Mary Waas, born November 3, 1772, baptized April 12, sponsors Francis and Agatha Senner.
- McDonald, Anna, of Edmund and Margaret McDonald, born April 16, baptized April 25, sponsors John Brannon and Catharine Atkinson.
- Ridiger, Anna Mary, of John and Margaret Ridiger, born April 19, baptized April 25, sponsors John Vanie and Anna Mary Nagel.
- McLoughlin, Elizabeth, of William and Mary McLoughlin, born November 25, 1772, baptized April 30, sponsor Phoebe Pendergast.
- McCarty, Thomas and William (twins), of ——— and Margaret McCarty, born April 30, baptized privately April 30, sponsor Mary Carty.
- Würth, Philip James, of Joseph and Barbara Würth, born April 30, baptized May 1, sponsor Catharine Schmid.
- Fitzpatrick, John, of John and Honora Fitzpatrick, born April 26, baptized May 2, sponsors Dennis Glansey and Mary Welsh.
- Winters, William, of ——— and Mary Winters, born September 11, 1772, baptized privately May 4, sponsor Eleanor Conneley.
- Macatee, Elizabeth, of ——— and Eleanor Macatee, born March 27, baptized May 5, sponsor Elizabeth Makenley witness, Thomas Carfol.
- Späth, John Christopher, of John and Margaret Späth, born May 5, baptized May 9, sponsors Christopher and Catharine Frances Wagner.
- [Zig?], Miriam Catharine, of John George (P.) and Gertrude Sig [Zig?], born January 31, baptized May 14; ceremonies supplied; in New Jersey.
- Cobole, Anna Eva, of David and Mary Cobole, born March 31, baptized May 15, sponsors Nicholas and Anna Eva Jungfleisch.
- Reider, Daniel, of Francis Joseph and Anna Mary Reider, born May 12, baptized May 15, sponsors Daniel Cobole and Barbara Welker.
- Grown, John, of James Grown and ———, born February 3, baptized May 16, sponsors Edward McCoughlin and Catharine Mentzebrach.
- Cahil, Mary Ann, of Thomas and Eleanor Cahil, born April 17, baptized May 19, sponsors Bartholomew Cobole and Mary Ann Walter.
- Walter, Francis, of John and Rebecca Walter, baptized May 20, sponsors Francis Kirk and Susanna Doyle.
- Wex, James, about 18 years old, baptized May 20, sponsors James Walter and Margaret Wider.
- Shaw, James, of Moses and Bridget Shaw, born July 21, 1771, baptized May 21, sponsors Patrick Howlan and Elizabeth Ruger.
- Flemming, Edward, of Michael and Abigail Flemming, born January 17, baptized May 23, sponsors Francis Dealy and Margaret Engelhard.

- Williams, Robert, of George and Margaret Williams, born April 13, 1771, baptized May 23, sponsors Patrick Grin and Anna Manan.
- Wingart, Anna Catharine, of John and Anna Elizabeth Wingart, born April 21, baptized May 23, sponsors Hubert Marian and Catharine Demuth.
- Fichter, Anna Margaret, of Philip and Mary Eva Fichter, born January 14, baptized May 23, sponsors Anthony Schumers and Mary Engelhard.
- Hanlon, Elizabeth, of ——— and Martha Hanlon, born February —, baptized May 29, sponsor Catharine Gordon.
- Price, Hannah, adult, baptized June 4, sponsors James and Elizabeth Boosee; Hannah was wife of Michael Ryan.
- Fitzwater, Elizabeth Magdalen, adult, baptized June 9, sponsor Catharine Gatringer.
- Rittisheim, Anna Sarah, of John and Catharine Rittisheim, born May 16, baptized June 16, sponsors Anthony and Anna Sarah Aman.
- Dugan, Rebecca, of James and Sarah Dugan, born February 18, baptized June 20, sponsors Francis and Sarah Sohl, at Pikesland [Chester Co., Pa.].
- Griffin, Mary, of James and Elizabeth Griffin, born May 14, baptized June 20, sponsors Bartholomew Tool and Apollonia Sohl, *ibid*.
- Strack, Daniel, of William and Elizabeth Strack, born June 16, baptized June 21, sponsors Daniel and Annie Dogherty, while traveling.
- Benner, Matthew, of Martin and Christina Benner, born June 25, baptized June 27, sponsors Henry and Joanna Benner.
- Watts, Elizabeth, of Samuel and Mary Watts, born June 3, baptized June 27, sponsors Francis Mullabi and Elizabeth Murray.
- Regimenter, Peter, of Peter and Mary Magdalen Regimenter, born June 28, baptized June 29, ssponsor Peter Eck.
- Macan, Mary, of Gabriel and Mary Macan, born June 21, baptized July 3, sponsors Magnus Sonhollen and Margaret Lynch.
- Sauerwald, Laurence, of John and Magdalen Sauerwald, born June 26, baptized July 4, sponsors Laurence and Magdalen Schönus.
- Sharp, Robert, of Robert and Mary Sharp, born June 30, baptized July 4, sponsors James Mullen and Catharine Dardis.
- Savoy, Anna Josephine, of Peter and Mary Savoy, born July 9, baptized July 9, sponsors John Gatringer and Margaret Josephine Blanchard.
- Baxter, John, of John (P.) and Eleanor Baxter, born July 9, baptized July 10, sponsor Elizabeth Carrol.
- Hendrehan, John, of Sylvester and Eleanor (McCarty) Hendrehan, born June 26, baptized July 11, sponsors Abraham McCoy and Mary Murphy.
- Boosee, Mary Magdalen, of Moses and Elizabeth [Bussey?] Boosee, born July 9, baptized July 12, sponsors John Aitkins and Barbara Graff.

- McCarty, Margaret, of Nicholas and Elizabeth McCarty, born February 21, baptized July 12, sponsors William and Lydia Biron.
- O'Hara, Charles, of Brian and Mary O'Hara, born June 24, baptized July 12, sponsors Michael Clark and Margaret Dougherty.
- Harity, James, of Connel and Catharine Harity, born July 14, baptized July 16, sponsors Edward Freal and Elizabeth Parker.
- Burns, Edward, of Edward and Alice Burns, born March 19, 1772, baptized July 17, sponsor Matthew Foy.
- Korn, John Michael, of Caspar and Anna Mary Korn, born January 16, baptized July 21, sponsors John and Catharine Haug.
- Tally, Mary Ann, of ——— and Catharine Tally, 6 years old, baptized July 21, sponsor Catharine Tally; a slave of Catharine Tally.
- Low, Elizabeth, of Robert and Elizabeth Low, born October 14, 1762, baptized July 25, sponsor Lydia Biron.
- Brothers, Susanna, of William and Eleanor Brothers, born April 9, 1772, baptized August 4, sponsors Timothy McAulif and Hannah Clark.
- Albrecht, Joseph, of James and Anna Mary Albrecht, born August 4, baptized August 8, sponsors Joseph and Mary Springer.
- Coleman, Daniel, of Edward and Catharine Coleman, born April 10, baptized August 10, sponsors John and Eleanor Connor, at Pilesgrove [Salem Co., N. J.].
- Connor, Susanna, of Timothy and Mary Connor, born May 31, 1770, baptized August 20, sponsor Elizabeth Bauman.
- Hoffman, George Ernest, of Sebastian and Cunegunda Hoffman, born August 12, baptized August 22, sponsors George Ernest and Magdalen Lechler.
- Hoy, John, of John and Catharine Hoy, born January —, 1763, baptized conditionally August 26, sponsors Patrick and Rosa Kearns, in Burlington County, N. J.
- Hoy, Margaret, of same parents, born May —, 1767, baptized conditionally August 26, same sponsors, *ibid.*
- Hoy, John, of same parents, born August 17, 1770, baptized conditionally August 26, same sponsors, *ibid.*
- Ryan, Mary, of James and Sarah Ryan, born June 8, 1765, baptized conditionally August 26, sponsors John and Catharine Hoy, *ibid.*
- Agan [Egan?], William, of William and Eleanor Agan [Egan?], born May 29, baptized August 26, sponsors John Davelin and Anna Kearns, *ibid.*
- Bradshaw, Elizabeth, of John and Hannah Bradshaw, born October —, 1755, baptized conditionally August 26, sponsors John and Catharine Hoyle, *ibid.*
- Ferri, Mary, of James and Eleanor Ferri, born July 14, baptized August 29, sponsor Daniel Mignati, witness Mary (his wife).
- Mignati, Sarah, of Daniel and Mary Mignati, born August 29, sponsor James Ferri, witness Eleanor (his wife).

Dogherty, Letitia, of George and Mary Dogherty, born September 2, baptized September 2, sponsors Dennis and Margaret Dogherty.

Clarke, Sarah, of Agno and Catharine (Mahany) Clarke, born August 30, baptized September 3, sponsor Mary Heart.

Barnville, John, of Matthew and Isabella Barnville, born August 22, baptized September 5, sponsors John Kirk and Anna Kallahan.

Faran, Margaret, of John and Mary Faran, born September 2, baptized September 5, sponsor John McKeaver, witness Mary Dun.

Coffey, Mary Ann, of George and Catharine Coffey, born August 16, baptized September 5, sponsors Nicholas and Anna Wochman.

Becker, Laurence, of Bartholomew and Catharine Elizabeth Becker, born August 31, baptized September 5, sponsors Laurence and Mary Magdalen Schöne.

Wilcox, Elizabeth, of John and Rebecca Wilcox, born March 15, baptized September 5, sponsor Rebecca Wilcox.

Schreiner, Anna Christina, of Anselm and Elizabeth Schreiner, born August 29, baptized September 5, sponsors Paul and Christina Essling.

Ruck, William, of Samuel (P.) and Christina Ruck, born June 24, baptized September 7, sponsors Anthony and Catharine Lechler.

Cunningham, Anna, of James and Eleanor Cunningham, born September 9, baptized September 9, sponsor Joseph Ebair.

Conelly, Eleanor, of John and Rebecca Conelly, born September 2, baptized September 12, sponsors Timothy Donoho and Rachel Hanly.

Davis, Rebecca, of ——— and Hannah Davis, born March 15, baptized September 19, sponsors Owen Kelty and Christina Göck, at Pilesgrove [Salem Co., N. J.].

Hans, Andrew, of Christopher and Catharine (Vankeisen) Hans, born July 29, baptized September 20, sponsor Alfred Clifton, witness Mary Henry.

Clear, Robert, of Thomas and Catherine Clear, born September 21, baptized September 22, sponsor Anthony Schneider, witness Martha Bass.

Dogherty, John, of George and Anna Dogherty, born August 19, baptized September 22, sponsors John Gatringer and Catharine Veil.

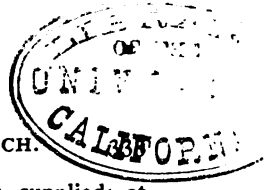
Huskins, Anna, of Richard and Hannah (Kean) Huskins, born August 10, baptized September 26, sponsors Martin and Anna Miller, at Pikesland [Chester Co., Pa.].

Anderson, Margaret, of John and Elizabeth Anderson, born September 5, baptized October 7, sponsors Caspar and Elizabeth Hayle.

Tisdall, Catharine, of Thomas and Elizabeth Tisdall, born October 8, baptized October 10, sponsors Stephen and Catharine Bardin.

Varrel, Matthew, of Francis and Elizabeth Varrel, born February 22, baptized October 10, sponsors Emmanuel and Mary Ohms.

Stalter, Martin, of Nicholas and Elizabeth Stalter, born May 24, baptized



LIST OF BAPTISMS OF ST. JOSEPH'S CHURCH.

- October 21, sponsor Martin Bachman; ceremonies supplied; at Charlottenburg [N. J.].
- McDonald, James, of John and Anna McDonald, born June 23, baptized October 23, sponsors James and Anna Catharine Weber, at Long-pond.
- Simons, James Francis Patrick, of James and Mary Simons, born October 10, baptized October 24, sponsors Francis and Hannah Doyle.
- Monck, John, of John and Margaret Monck, born September 3, baptized October 24, sponsors John Rüger and Bridget Shaw.
- Walker, William, of Samuel and Mary Walker, born April 20, baptized October 24, sponsors Elizabeth Walle, William Ledgert witness.
- May, Elizabeth, of James and Christina (Keiner) May, born December 12, 1770, baptized conditionally October 24, sponsor Anthony May, at Ringwood [N. J.].
- Sealy, William, of Michael and Elizabeth Sealy, born December 18, 1772, baptized privately October 25, sponsor Anna Mary Merschler.
- Gibson, Mary, adult, baptized October 13, sponsor Barbara Kaufman.
- Schilling, John Theodore, of Philip and Eva Schilling, born November 6, baptized November 7, sponsor John Rudolph, Mary Margaret Rudolph witness.
- Halfpenny, Anne, of Thomas and Margaret Halfpenny, born October 25, baptized November 7, sponsors John Finn and Mary McCarty (for her mother, Elizabeth McCarty).
- Motley, Elizabeth, of Walter and Mary Motley, born August 4, baptized November 8, sponsors John Hanna and Jane Motley.
- Motley, Mary, wife of Walter Motley, baptized November 8; the minister was sponsor.
- Lynch, Thomas, of Jeremiah and Elizabeth Lynch, born November 12, baptized November 21, sponsors John Hanley and Margaret Trahan.
- Cronin, Sarah, of James and Bridget Cronin, born June —, baptized November 25, sponsor John Cronin.
- Kauffman, Margaret, of Joseph and Barbara Kauffman, born November 24, baptized November 25, sponsors Dennis and Margaret Dogherty.
- Caspar, Henry, of Laurence and Margaret Caspar, born October 27, baptized November 30, sponsors Henry and Barbara Geiger, at Pilesgrove [Salem Co., N. J.].
- Geiger, Henry, of Henry and Barbara Geiger, born October 14, baptized November 30, sponsors Simon Geiger and Susanna Thurnbach, *ibid*.
- White, John, of John and Rachel White, born November 21, baptized December 12, sponsors Thomas Donaho and Sarah Greswold.
- Trim, Martin, of James and Mary Elizabeth Trim, born December 5, baptized December 12, sponsors Martin Wiber and Catharine Wagner.
- Haug, Mary Margaret, of John and Catharine Haug, born November 28,

- baptized December 12, sponsor John Santoz, Margaret Santoz witness.
- Price, John, of John and Mary Price, born November 29, baptized December 14, sponsors John Lahy and Elizabeth Fitzpatrick.
- Bamfeils, Catharine Elizabeth, of Basil (P.) and Anna (Broc) Bamfeils, born December 2, baptized December 19, sponsors Bonaventure Dartoit and Catharine Boudrot.
- Hayle, James, of Caspar and Elizabeth Hayle, born December 18, baptized December 19, sponsors James Klein and Anna Martin, near Philadelphia.
- Lechler, Mary Magdalen, of Anthony and Catharine Lechler, born December 19, baptized December 21, sponsors John and Mary Honecker.
- Gallagher, Prudence, of John and Anna Gallagher, born November 12, baptized December 25, sponsors James Gallagher and Mary Cotringer.
- Aman, Anna Catharine, of Anthony and Sarah Aman, born December 18, baptized December 26, sponsors Peter Bremich and Anna Catharine Waltrich.
- Whole number of baptisms—one hundred and twenty-four.

REGISTER OF BAPTISMS FOR 1774.

- Murry, Sarah, of Hugh and Eleanor Murry, born December 17, 1773, baptized January 1, sponsors Maurice Kean and Margaret Murry.
- Adams, Anna, of John and Grace Adams, born March 13, 1773, baptised January 4, sponsors Thomas and Eleanor Carrol.
- Essling, Laurence, of Peter and Mary Essling, born January 1, baptized January 6, sponsor Mary Grosin.
- Roberts, Joseph, of Joseph and Anna Roberts, born January 4, baptized January 6, sponsors Peter Field and Margaret Nihil.
- Bauman, Joseph, of George and Elizabeth Bauman, born January 8, baptized January 8, sponsors Augustine and Margaret Dreun.
- Lort, Anna, of Isaac and Anna Lort, born January 9, baptized January 16, sponsors Bernard Fearis and Elizabeth Greswold.
- Bremich, Joanna, of Leonard and Margaret Bremich, born January 19, baptized January 22, sponsors John Hearty and Joanna Nickols.
- French, Dominic, of Dominic and Margaret French, born January 14, 1771, baptized January 23, sponsor Robert Waters, Margaret Catiere witness.
- Mulhollin, Henry, of Philip and Elizabeth Mulhollin, born August 17, 1769, baptized January 30, sponsor Philip Campbel.
- Mulhollin, Edward, of same parents, born November 12, 1773, baptized January 30, sponsor Philip Campbel.
- Mulhollin, Mary, of same parents, born December 16, 1771, baptized January 30, sponsor Philip Campbel.

- Haug, Elizabeth, of Simon and Mary Magdalen Haug, born January 27, baptized January 30, sponsors John Tart and Elizabeth Esling.
- Graff, Mary, of Anthony and Barbara Graff, born January 27, baptized January 31, sponsors Bryan O'Hara and Catharine Spengler.
- Hughin, Catharine, of William and Catharine Hughin, born November 14, 1773, baptized February 5, sponsor Margaret McCarty.
- O'Neil, John, of Barnaby and Barbara O'Neil, born December 2, 1773, baptized privately February 6.
- Viel, Joseph, of Paul and Mary Viel, born February 16, baptized February 20, sponsors Joseph and Anna Mary Rübel.
- Davern, Honora, of William and Rosa Davern, born December 11, 1773, baptized February 23, sponsors James Magee and Anna Hussey.
- La Rirole, Catharine, of John and Anna la Rirole, born February 25, baptized conditionally February 27, sponsors Dennis and Catharine Casey.
- Boudrot, Mary Ann, of Michael and Anna Boudrot, born February 27, baptized March 13, sponsors John Hany and Margaret Josephine Blanchart.
- Morse, Mary, of Thomas and Jane Morse, baptized March 14, sponsors Lancelot Harrison and Margaret Lynch.
- Klein, George Ernest, of James and Elizabeth Klein, born March 13, baptized March 17, sponsors George Ernest and Magdalen Lechler.
- Elliott, William, of Samuel Elliott (P.) and Bridget Downey, born December 1, 1772, baptized March 20, sponsors Martin Miller and Mary Cary, at Pikesland [Chester Co., Pa.].
- Macalgen, Margaret, of Michael and Mary Macalgen, born October 2, 1773, baptized March 22, sponsors Martin and Anna Miller, in Chester County [Pa.].
- Kean, William, of Francis and Bridget Kean, born February 14, baptized March 27, sponsors John Mullen and Mary Wagg.
- Veit, Catharine, of Christian and Anna Barbara Veit, born March 23, baptized March 26, sponsors George and Catharine Coffey.
- Bennet, Hannah, of John and Margaret Bennet, born September —, 1773, baptized March 28, sponsors Thomas McEnery and Catharine Schreiber.
- Pola, Mary Elizabeth, of Peter and Anna Pola, born March 20, baptized April 3, sponsors George and Mary Elizabeth Schneider.
- Zeiss, John George, of George and Eva Zeiss, born March 20, baptized April 3, sponsor Francis Wolff, Anna Margaret Wolff witness.
- Jung, James, of Francis and Catharine Jung, born April 6, baptized April 10, sponsors James and Magdalen Christman.
- Jones, Jane, of Peter and Magdalen (P.) Jones, born March 3, baptized April 10, sponsor Magdalen Regimenter.
- Brown, James, of James and Catharine Brown, born December 25, 1773, baptized April 24, sponsors William Grady and Catharine Mentzebach, on a mission.

- Fischer, John, of John and Margaret Fischer, born November 11, 1773, baptized April 24, sponsor Joseph Wingart, witness John Taylor, *ibid.*
- Bachman, Anna Catharine, of Martin and Anna Barbara Bachman, born November 14, 1773, baptized April 24, sponsor Daniel Cobole, ceremonies supplied, *ibid.*
- Lafferty, Margaret, of John Lafferty and Margaret Bennet, born May 10, 1771, baptized April 27, sponsors Michael Lamy and Eleanor Cahil, *ibid.*
- Lafferty, Anna Catharine, of same parents, born March 18, 1766, baptized April 27, sponsors John and Catharine Cobole, *ibid.*
- Lafferty, Daniel, of same parents, born July —, 1773, baptized April 27, sponsors Dominic Audler and Anna Young, *ibid.*
- Lawless, Samuel Martin, of Martin Lawless and Mary Allen, born May 13, 1773, baptized April 27, sponsors Arthur Murphy and Bridget Shaw, *ibid.*
- Ridal, William, of Thomas and Hannah Ridal, born December 20, 1773, baptized April 27, sponsors William Lefevre and Sarah Morris, *ibid.*
- Fitzgerald, Anna Catharine, of William Fitzgerald and Margaret Giskell, born August 9, 1772, baptized April 27, sponsors John Swiney and Catharine Cobole, *ibid.*
- Haycock, Sarah, wife of Thomas Haycock, adult, baptized April 27, *ibid.*
- Haycock, James, of Thomas and Sarah Haycock, born August 10, 1773, baptized April 27, sponsors Edward Welsh and Bridget Shaw, *ibid.*
- Ryan, William, of Timothy and Rebecca Ryan, born February 4, 1773, baptized April 27, sponsor John Simpson, *ibid.*
- Macon, William, of William Macon and Barbara Carman, born December 1, 1773, baptized April 28, sponsors William Smith and Bridget Shaw, *ibid.*
- Gray, Elizabeth, of John and Anna Gray, born January 8, baptized April 28, sponsor Edward Murphy, Elizabeth Murphy, witness, *ibid.*
- Burns, Daniel, of Laghlin and Margaret Burns, born February 20, baptized April 28, sponsor Daniel McShafrey, witness Elizabeth Murphy, *ibid.*
- Rüger, Mary, of John and Elizabeth Rüger, born March 18, baptized April 28, sponsors Bartholomew and Mary Ann Cobole, *ibid.*
- Audie, Joseph, of John Audie and Mary Josaphine Bawn, born March 19, 1766, baptized April 28, sponsors William Fitzgerald and Sarah Haycock, *ibid.*
- Audie, Peter, of same parents, born February 19, 1768, baptized April 28, same sponsors, *ibid.*
- Audie, Charles, of same parents, born October 22, 1770, baptized April 28, same sponsors, *ibid.*
- Macra, William, of Patrick and Lydia Macra, born March 4, baptized

- April 29, sponsor Joseph Wider ; had been baptized privately May 21, 1773 ; ceremonies supplied, *ibid.*
- Cobole, Catharine, of John and Catharine Cobole, born April 28, baptized April 29, sponsors Catharine Schoten and John Kauffman, *ibid.*
- Kean, Hugh, of William and Eleanor Kean, born December 24, 1773, baptized May 1, sponsors Hugh and Mary Quig, *ibid.*
- Zech, Anna Barbara, of Francis and Anna Catharine Zech, born March 21, baptized May 1, sponsors John Mayer and B. Walker for B. Bachman, *ibid.*
- Waldman, Mary, of Joseph and Margaret Waldman, born August 7, 1773, baptized May 4, sponsors Anthony Schumers and Frederic Bohn and wife, *ibid.*
- O'Neal, Anna, of Henry and Mary O'Neal, born March 20, baptized May 4, sponsors Thomas Welsh and Grace Brown, *ibid.*
- Horn, Anna Margaret, of John George (P.) and Anna Margaret Horn, born April 4, 1773, baptized May 4, sponsors Thomas Griffin and Margaret Lallin, *ibid.*
- Cooper, Mary, of Thomas and Joanna Cooper, born April 16, baptized May 9, sponsors William and Elizabeth Hardin.
- Malowny, Mary, of John and Catharine Malowny, born May 16, baptized May 17, sponsors Timothy Carrol and Margaret Rush.
- Cels, Sarah, of Henry (P.) and Magdalen Cels, born February 11, 1766, baptized May 22, sponsor Apollonia Wegfort.
- Cels, James, of same parents, born August 21, 1768, baptized May 22, sponsor Joseph Hahn.
- Cels, John, of same parents, born February 14, 1771, baptized May 22, sponsor John Peter Krapf.
- Cels, Christina, of same parents, born February 24, baptized May 22, sponsor Christina Hahn.
- Herold, Mary, of James and Anna (P.) Herold, born April 10, baptized May 22, sponsors Thomas and Margaret Halfpenny.
- Negel, Margaret, of John and Alice Negel, born April 16, baptized May 22, sponsor Susanna Glansey.
- Magill, John, of John and Catharine Magill, born February 10, baptized May 25, sponsors Christian and Susan Catharine Thurnbach, at Pilesgrove [Salem Co., N. J.].
- Kerl, Anna, of John Kerl and Anna Gibson, born May 7, 1769, baptized May 27, sponsor Barbara Kauffman.
- McCana, Francis, of John and Sarah McCana, born November 14, 1773, baptized May 29, sponsors Daniel Scheimer and Sarah Sohl, at Pikesland [Chester Co., Pa.].
- Miller, Catharine, of Martin and Anna Miller, born April 16, baptized May 29, sponsors Peter Luther and Catharine Eck, *ibid.*
- O'Devlin, Samuel, of Roger and Susanna O'Devlin, born August 8, 1772, baptized May 29, sponsors John and Sarah McCana, near Mills-town [?].

- Keys, Francis, of James and Sarah Keys, born March 17, baptized June 3, sponsors Lewis Griffin and Sarah Wessel.
- McCanary, Thomas, of John and Joanna McCanary, born May 20, baptized June 5, sponsors Lewis Byrne and Anna Macarthy.
- Lynch, Mary, of Philip and Sarah Lynch, born March 10, 1772, baptized June 6, sponsor John Arthur O'Neal.
- O'Neal, Mary, of John Arthur and Margaret O'Neal, born June 2, baptized June 6, sponsors Philip Lynch and Anna Ducre.
- Dougherty, Agnes, of Patrick and Esther Dougherty, born June 7, baptized June 9, sponsor Mary Heart.
- Davis, William, of ——— and Anna Davis, born January —, baptized June 12, sponsors Bonaventure Dartoit and Magdalen Davenac.
- Hoy, Asa Joseph, of John and Catharine Hoy, born March 25, baptized June 15, sponsors William and Eleanor Agan, in Burlington County [N. J.].
- Lequeul, Aloysius, of Francis Lequeul and Pelagia Douzet, born June 21, baptized June 21, sponsors the minister and Margaret Leblanc.
- Mayer, John, of Joseph (P.) and Gertrude Mayer, born June 24, baptized July 2, sponsors Philip Barthman and Mary Ridiger, near Philadelphia.
- Lee, Thomas, of Thomas (P.) and Mary Lee, born June 23, baptized July 7, sponsor Eleanor Baxter.
- Cunningham, Margaret, of Paul and Margaret Cunningham, born July 1, baptized July 9, sponsor Judith Power, John McEnery witness.
- Cooley, Anna Margaret, of Abraham and Anna Cooley, born June 3, baptized July 10, sponsor Mary Poth.
- Gans, Margaret, of Balthasar and Sarah Gans, born June 26, baptized conditionally July 24, sponsors James Weisenburger and Margaret Walter, at Pikesland [Pa.].
- Magill, Anna, of Peter and Barbara Magill, born May 29, baptized July 31, sponsors Simon Geiger and Susan Catharine Thurnbach, at Pilesgrove [Salem Co., N. J.].
- Magill, James, of Stephen and Elizabeth (P.) Magill, born April 1, baptized July 31, sponsors Peter and Barbara Magill, *ibid*.
- Savoy, John Peter, of Peter Savoy and Mary Lequeul, born August 1, baptized August 2, sponsors John Lequeul and Josephine Brasan.
- Fegan, William, of Patrick and Margaret Fegan, born June 5, 1767, baptized August 10, sponsors Florence McCarty and Mary Goff.
- Fegan, Catharine, of same parents, born February 2, 1772, baptized August 10, same sponsors.
- Long, Anna, of John Long and Elizabeth Clark, born July 4, baptized August 12, sponsor Dennis McCoghlin, witness Luther Jackson.
- Smith, Daniel, of Daniel and Mary Smith, born August 1, baptized August 14, sponsors Samuel Ridney and Anna Triskel.
- Lenox, Joseph, of John and Margaret Lenox, born August 12, baptized August 19, sponsors Joseph and Catharine Eck.

- Kneul, Mary Elizabeth, of Balthasar and Christina Kneul, born August 17, baptized August 21, sponsors George Ernest and Mary Magdalen Lechler.
- Meade, George (Strich), of George and Henrietta Constance (P.) Meade, born August 26, baptized August 26, sponsors Thomas and Catharine Fitzsimons.
- Preston, Mary, of Samuel (P.) and Margaret Preston, born March 3, baptized August 29, sponsor Mary Heart.
- Silly, Mary, of William [?] and Joanna Silly, born March —, 1772, baptized August 29, sponsor Margaret Brown.
- Zangerte, George Ernest, of Ignatius and Elizabeth Zangerte, born August 31, baptized September 1, sponsors George Ernest and Mary Magdalen Lechler.
- Humes, John, of Samuel and Margaret Humes, born November 6, 1770, baptized September 3, sponsor Edward Hughs, at Springfield.
- Humes, Alice, of same parents, born December 16, 1771, baptized September 3, sponsor Edward Hughs, *ibid.*
- Ryan, Daniel, of Michael and Hannah Ryan, baptized in Philadelphia, apparently by a Rev. Anthony Carroll, sponsors James Gildmar and Margaret Hall.
- Babet, Elizabeth, of ——— and Catharine Babet, born June 16, baptized September 6, sponsor Prudence Willcox, at Middleton.
- Connor, John, of Michael and Rosa Connor, born May 31, baptized September 7, sponsor Anna McCarty, at Sandy Run.
- Eustace, Genevieve, of Daniel Eustace and Margaret Doiron, born September 7, baptized September 8, sponsors John Raubin and Mary Vincent.
- Prickel, Elizabeth, of Henry and Margaret Prickel, born September 9, baptized September 11, sponsors Laurence Gräser and Elizabeth Chuson.
- Crosby, Peter, of Francis and Margaret Crosby, born August 27, baptized September 11, sponsor Patrick McDonogh, witnesses Edward McDonogh and Catharine Chastin.
- Savage, Joseph, of Jeremiah and Anna Savage, born September 4, baptized September 12, sponsors Brian O'Hara and Elizabeth Carrol.
- Boosee, Elizabeth, of Moses and Elizabeth Boosee, born September 12, baptized September 13, sponsors Andrew McLone and Barbara Graff.
- Broderick, Susanna, wife of Richard Broderick, adult, baptized September 14.
- Broderick, Margery, of Richard and Susanna Broderick, born August 18, baptized September 15, sponsors Michael Green and Margaret Forest.
- Bastian, Wilhelmina, of John William and Magdalen Bastian, born September 16, baptized September 25, sponsors Charles Anthony Maas and Wilhelmina Weben.

- Grandell, Sarah, of Elias and Rebecca Grandell, born July 25, 1769, baptized September 25, sponsor Bartholomew Bailey, Eunice (his wife) witness.
- Grandell, Lydia, of same parents, born October 22, 1772, baptized September 25, same sponsors.
- Greswold, Mary, of Joseph and Mary Greswold, born September 15, baptized September 26, sponsors the minister and Anna Hill.
- Hueberk, Venanda, of Cassian and Anna Mary Hueberk, born September 21, baptized October 2, sponsors Bonaventure and Venanda Dartoit.
- Kurtz, Dorothy, of John Paul and Agatha Kurtz, born September 29, baptized October 2, sponsors John Vadler and Dorothy Richart.
- Talbot, Catharine Mary, of James and Catharine Talbot, born May 27, 1773, baptized October 2, sponsors Adam Lechler and Catharine Waltrich.
- Schneider, George Adam, of George and Mary Elizabeth Schneider, born September 30, baptized October 5, sponsors Adam Lechler and Regina Schneider.
- Flanegan, John, of Patrick and Mary Flanegan, born August 30, baptized October 6, sponsors Roger and Catharine Flahaven, in Hunterdon Co. [N. J.].
- Wingart, John, of Joseph and Anna Elizabeth Wingart, born August 15, baptized October 13, sponsors James and Anna Catharine Demuth, in Morris Co. [N. J.].
- Haycock, Daniel, of Thomas and Sarah Haycock, born August —, 1763, baptized October 16, sponsor Patrick McLoughlin, at Longpond.
- Shaw, Catharine, of Moses (P.) and Bridget Shaw, born August 13, baptized October 16, sponsors John and Elizabeth Rüger, *ibid.*
- Vanderoof, David, of Henry and Margaret Vanderoof, born June 19, baptized October 16, sponsors David and Mary Eva Fichter, *ibid.*
- Scarboro, John, of William and Catharine Scarboro, born September 23, baptized October 16, sponsors John and Catharine Cobole, *ibid.*
- May, Margaret, of James and Magdalen May, born August 30, baptized October 16, sponsors Anthony May and Margaret Waiblin, *ibid.*
- Green, Susanna, of Peter and Susanna Green, born March 25, 1770, baptized October 16, sponsor William Fitzgerald, *ibid.*
- Green, Peter, of same parents, born July 25, 1772, baptized October 16, sponsor Bridget Shaw, witness Moses Shaw, *ibid.*
- Marsele, Peter, of Peter and Tabé Marsele, born September 28, 1761, baptized October 16, sponsor Charles Dentz, witness Mary Anna Dentz, *ibid.*
- Marsele, John, of same parents, born May 29, 1768, baptized October 16, sponsors John Baptist and Margaret Oudrie, *ibid.*
- Marsele, [John?], of same parents, born July 30, baptized October 16, sponsors John Rüger and Sarah Haycock, *ibid.*

- Marsele, Charlotte, of same parents, born January 26, 1773, baptized October 16, sponsors Michael Favene and Susanna Green, *ibid.*
- Fichter, Mary Elizabeth, of Philip and Mary Eva Fichter, born May 28, baptized October 17, sponsors John Cobole and Elizabeth Stalter, *ibid.*
- Power, John, of Thomas and Susanna Powr [Power?], born August 28, 1773, baptized October 23, sponsors Peter Boyle and Sarah Christy, at Mount Hope [N. J.].
- Olls, John James, of John and Ann Elizabeth Olls, born August 10, baptized October 23, sponsors John James Walker and Elizabeth Welsch [Welsh?], *ibid.*
- Kirk, Peter, of John Kirk and Joanna Alleton, born June 4, baptized October 24, sponsors Peter Joseph and Anna Catharine Grips, *ibid.*
- Kirk, Joanna (Alleton), wife of John Kirk, adult, baptized October 24, sponsor Anna Catharine Zech, *ibid.*
- Senner, Margaret, of Francis and Mary Agatha Senner, born October 13, baptized October 30, sponsors Joseph and Margaret Ribau.
- Burns, Matthew, of John and Elizabeth Burns, born October 27, baptized October 30, sponsors Thomas Callen and Mary Jonston.
- Landry, John Baptist, of Anthony and Barbara Landry, born October 3, 1773, baptized November 3, sponsors Joseph and Margaret le Blanc.
- Holt, Francis, of ——— and Mary Holt, born October —, 1774, baptized November 3, sponsor Joanna Nicols.
- Hardnet, William, of James and Joanna Hardnet, born February 9, baptized November 6, sponsors Edward Cavanaugh and Elizabeth Snell.
- Horn, Mary Elizabeth, of Henry and Christina Horn, born November 5, baptized November 7, sponsors George Ernest and Magdalen Lechler.
- Sauerwald, John, of Michael and Barbara Sauerwald, born November 7, baptized November 10, sponsors John Aitkin and Charlotte Engelraid.
- Foy, William, of Matthew and Anna Foy, born August 24, baptized November 12, sponsors Michael Shanly and Catharine Barn.
- Byrne, Catharine, of Redmond and Anna Byrne, born November 9, baptized November 13, sponsors Tobias Rudolph and Mary Price.
- Kessler, John, of Andrew and Catharine Kessler, born September 17, baptized November 13, sponsors John Sigfried and Catharine Spengler.
- Donaho, Thomas, of Laurence and Bridget Donaho, born November 12, baptized November 13, sponsors Patrick Daverick and Anna Crowley.
- Gallagher, John, of James and Anna Gallagher, born November 9, baptized November 16, sponsors Patrick and Mary Byrne.

- Shaw, Genevieve, of Joseph (P.) and Sarah Shaw, born October 1, baptized November 20, sponsors George Gans and Catharine Weisseburger, at Pikesland [Chester Co., Pa.].
- Anderson, Lorette (Laureta), of Thomas and Susanna Anderson, born May 29, baptized November 24, sponsor the minister.
- Brimigeom, William, of John and Margaret Brimigeom, born November 10, baptized November 27, sponsors John Calanan and Anna O'Hara.
- Denetter, James, of Conrad and Catharine Elizabeth (P.) Denetter, born October 30, baptized November 27, sponsors Joseph and Anna Mary Feinauer.
- Kelly, Mary, of Patrick and Margaret Kelly, born December 3, baptized December 3, sponsors Stephen Champaign and Dorothy Rischartin.
- Champaign, Charles, of Stephen Champaign and Mary Benoit, born November 27, baptized December 4, sponsors Charles Berget and Margaret Benoit.
- Donahay, George, of Cormack and Elizabeth Donahay, born November 18, baptized December 4, sponsors Michael and Mary Fowlon.
- Ryan, Richard, of John and Margaret Ryan, born December 4, baptized December 5, sponsors Thomas Mullen and Judy Connor.
- Bray, Anna, of John and Judith Bray, born November —, baptized December 8, sponsors Daniel Fitzpatrick and Joanna Motley.
- Rice, Anna, of James and Esther Rice, born October 17, baptized December 11, sponsors Manes Connor and Margaret McConigl.
- Murray, Mary, of Peter and Joanna Murray, born December 3, baptized December 11, sponsor Patrick Landry, Mary Landry witness.
- Connor, Hugh, of Michael and Mary Connor, born December 14, baptized December 14, sponsors Thomas and Catharine Fitzsimons; ceremonies supplied.
- Lindaus, John, of Michael Lindaus and Eleanor McGued [McQuaid?], born January 14, baptized December 15, sponsor Catharine Boudrot.
- Bodar, Peter, of Anthony and Barbara Bodar, born December 3, baptized December 18, sponsors Peter Hegner and Gertrude Mayer (for Mrs. Elizabeth Hegner).
- Buch, Gertrude, of Joseph and Hannah Buch, born November 27, baptized December 18, sponsors Joseph and Mary Gertrude Mayer.
- Forage, Tobias, of Stephen and Mary Anna Forage, born December 10, baptized December 18, sponsor Tobias Rudolph, Mary Margaret Rudolph witness.
- Talbot, William, of James and Catharine Talbot, born January 19, 1771, baptized December 19, sponsors George Ernest and Mary Magdalen Lechler.

Whole number of baptisms—one hundred and sixty-two.

REGISTER OF BAPTISMS FOR 1775.

- Rees, Margaret Elizabeth, of Martin and ——— Rees, born April 13, 1774, baptized January 1, sponsors Philip Kitzinger and Margaret Ridiger.
- Kitzinger, Anna, of Philip and Matilda Kitzinger, born December 15, 1774, baptized January 1, sponsors John Venie and Anna Levingston.
- McDermot, Mary, of Dennis and Mary McDermot, born December 18, 1774, baptized January 1, sponsors John and Mary Kean.
- Treasy, Andrew, of Matthew and Mary Treasy, born February 5, 1769, baptized January 7, sponsors Laurence Dugan and Ann Fitzpatrick.
- Treasy, Jesse, of same parents, born October 26, 1771, baptized January 7, sponsors Owen and Mary Ryan.
- Fisher, Robert, of John and Eleanor Fisher, born December 13, 1774, baptized January 7, sponsor Honora Rush.
- Blum, Nicholas, of Anthony and Barbara Blum, born January 10, baptized January 15, sponsors Nicholas and Anna Wochman.
- Crosby, John, of ——— and Mary Crosby, born November 19, 1774, baptized January 16, sponsor Mary Heart.
- , James, of ——— and Hannah, slaves of Thomas Fitzsimons, born January 2, baptized January 16, sponsor Anna, slave of Elizabeth Meredith.
- Lothier, Benjamin, of Andrew and Charlotte Lothier, born 1769, baptized privately January 20, sponsor Joseph Ribau.
- O'Hara, Bridget, of Brian and Mary O'Hara, born January 17, baptized January 27, sponsors Anthony Graff and Mary Byrne.
- Stafford, Mary, of James and Margaret Stafford, born January 25, baptized February 12, sponsors John Redin and Bridget Timins.
- Doyle, Anna Regina, of James and Mary Christina Doyle, born February 11, baptized February 16, sponsor Anna Regina Kesser.
- Dugan, James, of James Dugan and Mary Halspeny, born about August, 1774, baptized February 20, sponsor Catharine Jacobs.
- Durenac, Josephine Magdalen, of Joseph and Magdalen Durenac, born February 22, baptized February 25, sponsors Charles Leblanc and Ositheia [?] Brassan.
- McDonald, Thomas, of John and Eleanor McDonald, born February 19, baptized February 25, sponsors Patrick Mallon and Mary Tool.
- Sexton, Catharine Barbara, of John and Catharine Sexton, born December 24, 1773, baptized February 26, sponsor Barbara Schultz.
- Haug, Anna Christina, of Simon and Magdalen Haug, born February 20, baptized March 5, sponsors Paul and Christina Essling.
- Schöne, Joseph, of Laurence and Magdalen Schöne, born March 5, baptized March 8, sponsors Joseph and Elizabeth Cassin.
- Cooock, Charles, of Laurence and Catharine Cooock, born March 9, baptized March 12, sponsors Timothy Carrot and Catharine Welsh.
- Rue, John, of Thomas (P.) and Anna Rue, born December 24, 1773, baptized March 15, sponsors James and Elizabeth Klein.

- Dugan, Sarah, of James and Sarah Dugan, born January 18, baptized March 19, sponsors George Gans and Mary Walter, at Pikesland [Chester Co., Pa.].
- Ermold, John, of Peter and Anna Mary (P.) Ermold, born October 7, 1774, baptized conditionally March 19, sponsors James and Anna Mary Weisenburger, *ibid.*
- Schindler, William, of Henry (P.) and Catharine Schindler, born October 18, 1774, baptized conditionally March 19, same sponsors, *ibid.*
- Gans, Anna Mary, of John and Catharine Gans, born October 16, 1774, baptized March 19, sponsors George and Anna Mary Gans, *ibid.*
- Scheimer, Barbara, of Frederic and Magdalen Scheimer, born January 16, baptized March 21, sponsors John Stout and Hannah Christy, at Pilesgrove [Salem Co., N. J.].
- Cullin, Anna, of John and Sibylla Cullin, born February 19, baptized March 22, sponsor Catharine Hughs, at Pottsgrove.
- Coleman, Anna, of Edward and Catharine Coleman, born October 16, 1774, baptized March 26, sponsors Henry Monro and Susanna Thurnbach, at Pilesgrove [N. J.].
- Miller, Christina, of Matthew and Anna Mary Miller, born January 15, baptized March 26, sponsors Joseph Miller and Catharine Benner, *ibid.*
- Hueber, Mary, of Michael and Hannah Hueber, born December 21, 1774, baptized March 26, sponsors Simon and Mary Geiger, *ibid.*
- Bucher, John, of John and Anna Catharine Bucher, born December 8, 1774, baptized March 30, sponsors Stephen and Catharine Barden.
- Hanley, William, of Thomas and Rachael Hanley, born December 16, 1774, baptized April 2, sponsors Philip and Grace McDead.
- Agan [Egan?], Thomas, of Nicholas and Anna Agan [Egan?], born January 20, baptized April 2, sponsor Joanna Nicoli.
- January, Thomas, of Thomas and Margaret January, born about October, 1774, baptized April 10, sponsor Elizabeth Grace.
- , Mary, a foundling a few months old, baptized April 10, sponsor Anna French.
- Klein, Joseph, of John and Anna Mary Klein, born April 14, 1774, baptized April 15, sponsors Joseph and Ursula Haag.
- Waas, Anna Margaret, of Sebastian and Anna Mary Waas, born August 15, 1774, baptized April 16, sponsors John and Margaret Ridiger.
- Price, Anna, of Joseph and Mary Price, born April 14, baptized April 16, sponsors William Shay and Anna Byrne.
- Talbot, Elizabeth, of James and Catharine Talbot, born March 27, baptized April 23, sponsors Adam Bremich and Elizabeth Lascher.
- McDonald, James, of Edmund and Mary McDonald, born February 18, baptized April 23, sponsors James Quin and Joanna Kennedy.
- Tims, Henry, of Henry and Anna Tims, born March 14, baptized May 7, sponsors James Lamy and Joanna Hotton, at Pikesland [Chester Co. Pa.].

- Humphranville, David, of Timothy and Rebecca Humphranville, born April 22, 1770, baptized May 10, sponsor Lydia Biron.
- Honecker, John Henry, of John and Mary Honecker, born April 24, baptized May 10, sponsors Henry and Mary Ann Norbeck.
- Dippens, John, of Richard and Abigail Apollonia Dippens, born May 3, baptized May 10, sponsor Mary Lee.
- Mignot, Mary Josephine, of Charles and Pelagia (Galerm) Mignot, born May 13, baptized May 14, sponsors John Lequeul and Josephine Daroit.
- Lany, John, of Michael and Martha (P.) Lany, born October 7, 1774, baptized May 17, sponsor Patrick Campbel, in Sussex County [N. J.].
- Weber, Francis, of James and Anna Catharine Weber, born April 8, baptized May 20, sponsors Francis Anthony and Anna Catharine Zech, in Morris County [N. J.].
- Brown, Philip, of James and Grace Brown, born February 17, baptized May 21, sponsors William Halfpeny and Mary Pickets, *ibid.*
- Sig, Frederic, of John George (P.) and Gertrude Sig, born April 4, baptized May 21, sponsor Peter Grips, Frederic Böhm witness, *ibid.*
- Wider, James, of Joseph and Margaret Wider, born February —, baptized May 21, sponsors James and Anna Catharine Demuth, *ibid.*
- Darmoty, Edward, of Edward and Esther Darmoty, born February 11, baptized May 21, sponsors Peter Joseph Grips and Hannah Dirk, *ibid.*
- Keiner, Peter, of ——— and Christiana (P.) Keiner, born February 2, 1774, baptized May 21, sponsors Peter Joseph Grips and Anna Elizabeth Olls, *ibid.*
- Price, Anna, of Thomas and Magdalen Price, born March 13, baptized May 23, sponsor Sarah Christy, Adam Mailgan witness, at Charlot-tenburg [N. J.].
- Par, William, of Sophronia and Catharine Par, born March 19, baptized May 24, sponsor Anna Mary Merzbach, Edward Magill, witness, *ibid.*
- Schot, Anna Catharine, of Philip and Mary Catharine Schot, born December 1, 1774, baptized May 25, sponsors Daniel Cobole and Mary Anna Quinx (for Catharine Cobole) *ibid.*
- Merchler, Mary Margaret, of John and Mary Anna Merchler, born February 12, baptized May 25, sponsors Dominic Andler and Mary Catharine Schot (for Margaret Pfaltzer) *ibid.*
- Dentz, Mary Ann (Kelly), wife of Charles Dentz, baptized May 26, sponsor Mary Anna Cobole, at Longpond.
- Dentz, John, of Charles and Mary Ann (Kelly) Dentz, born April —, baptized May 26, sponsors John and Catharine Cobole, *ibid.*
- Thomas, David, of David (P.) and Frances Thomas, born December 23, 1774, baptized May 27, sponsor Margaret Long, David Fichtler witness, *ibid.*

- Stalter, John Bartholomew, of Nicholas and Elizabeth Stalter, born April 8, baptized May 27, sponsors Bartholomew and Mary Eva Cobole, *ibid.*
- Cahel, Patrick, of Thomas and Eleanor Cahel, born January 1, baptized May 28, sponsor William Harrison (for Patrick Howlan), Bridget Bridy witness, *ibid.*
- Hanlon, Elizabeth, of James and Rachael Hanlon, born April 14, baptized May 28, sponsor Sarah Hedgecock, *ibid.*
- Elsworth, Mary Anna, of William and Bridget Elsworth, born October 19, baptized May 28, sponsor Arthur Murphy, Sarah Kelly witness, *ibid.*
- Fitzgerald, William, of William Fitzgerald and Margaret Triskel, [Driscoll?] born October 9, 1774, baptized May 28, sponsor John Cobole, Joanna Swinney witness, *ibid.*
- Marsele, David, of Peter and Tabese [?] Marsele, born May 8, baptized May 28, sponsors David Fichter and Mary Eva Fichter, Jr., *ibid.*
- Call, John Nicholas, of John Nicholas and Anna Mary Call, born December 27, 1774, baptized May 28, sponsors Eugene Pfaltzer (for John Nicholas Calsen) and Margaret Pfaltzer, *ibid.*
- Green, Margaret, of Peter and Susanna Green, born March 5, baptized May 28, sponsor Bridget Shaw, *ibid.*
- Connely, Margaret, of James and Margaret Connely, born May 26, baptized May 31, sponsor Francis Dealy, Margaret Brown witness, at Mt. Hope [N. J.].
- Skelly, Robert, of Robert and Anna Skelly, born May 9, baptized June 1, sponsors Thomas Griffin and Margaret Callan, in Hunterdon County [N. J.].
- Cramer, Caspar, of Mathias and Mary Catharine Cramer, born May 13, baptized June 1, sponsors Caspar and Margaret Engelhard, near Haycock [Pa.].
- McDonough, Michael, of Michael and Elizabeth McDonough, born April 24, baptized June 4, sponsors Patrick Landy, Eleanor Murry and Mary Griffin, John Welsh witness.
- Wurzer, Mary Margaret, of George and Mary Eve Wurzer, born February 28, baptized June 5, sponsors George Ernest and Magdalen Lechler.
- Murphy, John, of John Murphy and Mary Miller, born May 1, baptized June 15, sponsors Cassian Hueber and Catharine Netzeloder.
- Coghlan, William, of Robert Coghlan and Elizabeth Russell, infant at the point of death, baptized privately June 16.
- Rane, William, of Patrick and Elizabeth Rane, born May 5, baptized privately June 16, sponsors William McKensy and Martha Bass.
- More, Sarah, of Stephen and Eva More, born June 10, baptized June 17, sponsor Salome Freundin.



LIST OF BAPTISMS OF ST. JOSEPH'S CHURCH.

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- Dugan, James and Anthony (twins), of John and Elizabeth Dugan, born June 18, baptized June 18, sponsors Timothy and Elizabeth Carrol for James, Anthony and Barbara Graff for Anthony.
- Davis, Mary, of Thomas (P.) and Catharine Davis, born April 26, baptized June 19, sponsors Patrick and Margaret Rush.
- Mahony, William, of William and Catharine Mahony, born June 19, baptized June 19, sponsors John and Elizabeth Bagley.
- Foster, James, of John Foster and Catharine Mahana, born June 26, baptized June 29, sponsor Mary Hart.
- Courtney, Francis, of Francis Courtney and Judith Barry, born June 24, baptized June 29, sponsor Mary Hart.
- Tool, Hannah, of James and Sarah Tool, born June 29, baptized July 2, sponsors Christopher Teas and Mary Smith.
- Barry, Eleanor, of Patrick and Mary Barry, born June 30, baptized July 2, sponsors John and Elizabeth Carrol.
- Kearney, John, of Hugh and Sarah Kearney, born July 2, baptized July 9, sponsors John Murray and Sarah Campbell.
- Croghan, Joseph, of Dennis and Margaret Croghan, born July 5, baptized July 10, sponsors Michael Connor and Christina Mullabi.
- Viel, Mary, of Peter and Lucretia Viel, born July 7, baptized July 16, sponsors Christopher and Catharine Viel.
- Griffin, Margaret, of James and Elizabeth Griffin, born July 13, baptized July 30, sponsors Martin and Anna Miller, at Pikesland [Chester Co., Pa.].
- Dogherty, John, of Anthony Dogherty and Anna Mealy, born April 17, baptized July 30, sponsors John William and Elizabeth Strack, *ibid.*
- Fowhey, Hope Hewitt, wife of John Fowhey, baptized August 3, sponsor Margaret Glass.
- McDonald, James, of Edmund and Margaret McDonald, born July 27, baptized August 6, sponsors Timothy and Elizabeth Carrol.
- McHughin, Margaret, of John and Martha McHughin, born about April, 1773, baptized August 10, sponsors Henry Morris and Mary Calgen, at Pilesgrove [Salem Co., N. J.].
- Thurnbach, Elizabeth, of Christian and Susanna Catharine Thurnbach, born August 3, baptized August 10, sponsors John and Anna Catharine Bucher, *ibid.*
- Martin, Mary, of Patrick and Mary Martin, born August 6, baptized August 13, sponsors John Viel and Mary Johnson.
- Tisdal, Thomas, of Thomas and Elizabeth Tisdal, born August 8, baptized August 13, sponsors Patrick and Margaret Rush.
- Lequeul, Mary Esther, of Francis Lequeul and Pelagia Douzet, born August 13, baptized August 13, sponsors Joseph Leblanc, Jr., and Mary Vincent.
- Heany, Margery, of John and Elizabeth Heany, born July 29, baptized August 13, sponsors Joseph Carrol and Anna Rush.

- Thorp, Elizabeth, of John and Elizabeth (P.) Thorp, born May 4, 1773, baptized August 17, sponsor Hannah Clark.
- Thorp, Sarah, of same parents, born July 29, baptized August 17, same sponsor.
- Pola, George Adam, of Peter and Anna Pola, born August 7, baptized August 20, sponsors George Adam Lechler and Magdalen Rauch.
- Delie, Charles, of Charles and Mary Delie, born July 14, 1774, baptized conditionally August 20, sponsor James Prouchier, Anna Harty witness.
- Roderics, Anna, of John and Charlotta Roderics, born March 31, baptized August 23, sponsors Daniel Cross and Eleanor Crawford.
- Neagle, John, of John and Alice Neagle, born August 2, baptized August 27, sponsors John and Margaret Ryan.
- Gillen, Sarah, of James and Mary Gillen, born August 25, baptized August 27, sponsors John Brook, Anna Shaw and Margaret Conoly, Jeremiah Hays witness.
- Williams, Elizabeth, of Joseph and Eleanor Williams, born August 2, baptized August 28, sponsors Matthew Hyne and Anastasia Devan.
- Burns, Mary, of Archibald and Joanna Burns, born August 22, baptized September 3, sponsors John Fitzpatrick and Catharine Conelly.
- Burns, John, of same parents, born June 16, 1772, baptized September 3, sponsors Timothy Dorgan and Elizabeth Fitzpatrick.
- McFall, Catharine Benson, wife of Patrick McFall, baptized September 7, sponsor Eleanor Crawford.
- Springer, Francis Joseph, of Joseph and Magdalen Springer, born September 3, baptized September 10, sponsors Francis Joseph Rübel and Catharine Viel, daughter of Rudolph Viel.
- Davis, Mary, of Samuel and Elizabeth Davis, born July 26, baptized September 11, sponsor Elizabeth McKenley.
- McMahan, Mary, of Barnaby and Anna McMahan, born September 8, baptized September 21, sponsor Mary Johnson.
- Lederman, Anna Mary, of John and Catharine Lederman, born September 9, baptized September 24, sponsors Francis Joseph Lederman and Anna Mary Philips.
- Ridiger, Anna Margaret, of John and Margaret Ridiger, born September 17, baptized September 24, sponsors Philip Kitzinger and Anna Mary Nagle.
- Caspar, John, of Laurence and Margaret Caspar, born September 2, baptized September 29, sponsors John Bucher and Anna Mary Schnaller, at Pilesgrove [Salem Co., N. J.].
- Barnhouse, Mary, of Edward (P.) and Juliana Barnhouse, born December 13, 1773, baptized October 9, sponsor Timothy Downing, in Philadelphia County.
- Butz, Catharine Elizabeth, of Christian and Catharine Butz, about five years old, baptized October 11, at Greenwich.

- Horn, George Henry, of John George (P.) and Margaret Horn, born July 1, baptized October 12, sponsors George Henry and Catharine Call, in Hunterdon County [N. J.].
- Coble, Anna Catharine, of Bartholomew and Mary Coble, born July 5, baptized October 15, sponsors John Kauffman, James Walker and Catharine Cobole, ceremonies supplied, at Longpond.
- Swiney, John, of John and Joanna Swiney, born October 4, baptized October 15, sponsors John Glub and Margaret Burns, *ibid.*
- Oudie, Mary, of John and Josephine Oudie, born May 20, baptized October 15, sponsors William Fitzgerald and Mary Dentz, *ibid.*
- McCormick, George, of Edward and Charity (P.) McCormick, born December 22, 1770, baptized October 15, sponsors James Fichter and Mary Burk, *ibid.*
- McCormick, Michael, of same parents, born September 21, 1773, baptized October 15, sponsors David and Eva Fichter, *ibid.*
- McCormick, Deborah, of same parents, born June 19, baptized October 15, sponsors John and Anna Larkin, *ibid.*
- McKinzy, Charles, of Charles and Christina McKinzy, born August 17, baptized October 17, sponsors Neal Dogherty and Mrs. Mary Margaret Pfaltz, at Ringwood [Passaic Co., N. J.].
- Stecher, Mary Catharine, of Joseph and Anna (P.) Stecher, born August 16, baptized October 18, sponsors William Graty and Mrs. Mary Mentzenbach, at Charlottenburg [N. J.].
- Bachman, Helen, of Martin and Anna Barbara Bachman, born September 11, baptized October 18, sponsors Nicholas Mentzenbach, Joseph and Helen Wingart, *ibid.*
- Cobole, Mary Anna, of Daniel and Mary Ann Cobole, born July 26, baptized October 18, sponsors Peter Wilkes and Elizabeth Welsh (for Mary Ann, wife of Bartholomew Cobole), *ibid.*
- Robertson, Anna, of Dominic and Mary Catharine Robertson, born July —, baptized October 21, ceremonies supplied, *ibid.*
- Kamber, Ellzabeth, of Valentine and Ottilia Kamber, born October 24, baptized October 29, sponsors Jacob and Elizabeth Klein.
- Halfpenny, Barnaby, of Thomas and Margaret Halfpenny, born October 15, baptized October 29, sponsors Owen Ryan and Joanna Motley.
- Meade, Robert, of George and Henrietta Constance (P.) Meade, born September 20, baptized October 29, sponsors Thomas and Catharine Fitzsimons, Garret Meade and wife, and Thomas Straka.
- Flanagan, Bridget, of Patrick and Mena (?) Flanagan, born October 16, baptized November 2, sponsors Brian and Mary O'Hara.
- Harold, James, of James and Anna Harold, born October 1, baptized November 11, sponsor Thomas Halfpeny.
- Donely, Margaret, of Dennis and Mary Donely, born January 8, 1774, baptized November 19, sponsors William Hanan and Catharine Pope, at Pikesland [Chester Co., Pa.].

Byrne, James, of Patrick and Mary Byrne, born December 4, baptized December 10, sponsors Mark Willcox and Elizabeth Carrol.

Hughs, Joseph, of Charles and Anna Hughs, born November 11, baptized December 28, sponsors Daniel Mignati and Eleanor McHollogh.

Binerman, Benjamin, of Benjamin Binerman and Elizabeth Carrol, born December 5, baptized December 30, sponsor Catharine Gordon.

Abt, Adam, of Henry and Mary Elizabeth Abt, born December 4, baptized December 31, sponsors Adam and Mary Margaret Hoffman.

Donaho, Margaret, of Lawrence and Bridget Donaho, born December 28, baptized December 31, sponsors John Sullivan and Anna Crowley.

Whole number of baptisms—one hundred and thirty-nine.

Whole number from August 29, 1758, to December 31, 1775—one thousand eight hundred and sixty-five.

NOTE.

The foregoing registers are, as has been said in the introduction, a translation and adaptation, done with strict fidelity and great care. For the convenience of those who may wish to consult the original books at St. Joseph's Church, we append a list of signs and abbreviations used therein :

- C.—Catholicus, Catholic, a Catholic.
- A. C.—Acatholicus, non-Catholic.
- N. C.—Neo-Catholicus, a neophyte, one newly converted; or it may stand for non-Catholic, according to the context.
- P.—Patrinus, a sponsor or godfather.
- Pr.—Protestans, a Protestant.
- T.—Testis, a witness.
- h. a.—hoc anno, in this year.
- L. C.—Legalis conjux, lawful wife; or legitimâ conjugatione, in lawful marriage; legitime conjuncti, lawfully joined—according to the context.
- M.—Mater, mother.
- l. c.—loco citato, in the place before cited.
- c. l. c.—cum. } Licentiâ præsenti, by immedite license, or license
- Lic-Praes. } presented—at hand.
- †—Mortuus, dead.
- *—Quakerius and Tremulus stand for Quaker, that is, a member of the Society of Friends.
- T. p. p.—Tribus præmissis promulgationibus, by three previous announcements, that is, marriage by banns.

REGISTERS

OF

ST. AUGUSTINE'S CHURCH,

PHILADELPHIA.

ALPHABETICAL LIST OF THE SUBSCRIBERS TOWARDS THE BUILDING
OF ST. AUGUSTINE'S CHURCH, IN PHILADELPHIA, COMMENCED
JUNE 12, 1796.

[From an old register in Rev. Dr. Carr's writing, with General Washington's name added by a
subsequent hand.]

Alher, John	\$ 75	Bready, Peter, two Holy	
Alibone, Thomas	20 00	Water pots	
Allison, David	20 00	Briggs, Francis	\$ 5 00
Alvarez, M.	50 00	Brennan, Laurence	30 00
App, Michael	10 00	Brown, Clement D.	50 00
Ash, James	20 00	“ Joseph	30 00
Ashley, John	250 00	“ Mrs. Margaret	50 00
Ashton, George	1 00	“ Peter	10 00
Baker, Jacob	1 00	Burke, Theobald	20 00
Ball, Joseph	40 00	Burn, Maurice	10 00
Barclay, James	20 00	Butler, —	20 00
Bardon, Stephen	20 00	Byrne, Patrick	140 00
Barry, Commodore	150 00	“ Redmond	200 00
Barry, Capt. John	20 00	“ Terence	10 00
Bebsau, Mortier	1 00	Bousquet, —	50 00
Beck, Paul	20 00	Callaghan, David	50 00
Bell, Wm.	50 00	Carrell, John	100 00
Bell, Wm.	10 00	Carey, Mathew	50 00
Bernard, Martin	20 00	Cassidy, Nicholas	10 00
Beus, Fridric	2 00	Cassin, John	20 00
Benson, Peter	20 00	Cazenowe, Theophilus	30 00
Blair, — (Isle of Mar-		Christy, Hugh	60 00
tinique)	50 00	Clarke, Joseph	20 00
Blight, Peter	50 00	Clifford, Thos. and John	20 00
Blodget, Samuel	50 00	Cochran & Thursby	20 00
Bond, I. B.	25 00	Colhoun, Gust. and Hugh	20 00
Bosler, Joseph	2 00	Collins, Timothy	150 00
Boureaux, —, (nephew)	3 00	Cemegys, Cornelius	10 00

Conner, Michael	\$ 4 00	Hall, I.	\$ 25 00
Conway, Mathias	8 00	Hamilton, Gavin	30 00
Cottringer, Garrett	50 00	Harkin, Neale	5 00
Cress, George	50	Harper, Christopher	50 00
Cronan, Dennis	10 00	Harvey, Sampson	5 00
Crousillat, Lewis	50 00	Hawthorne, Thomas	20 00
Cunningham, John	1 00	Hayes, Laurence	30 00
Clothier, Samuel	1 00	Patrick	20 00
D'Arcy, John N.	30 00	Henderson, Mrs. Mary	10 00
Delany, Maurice	20 00	Higby, Joseph	50 00
Deneye, John	2 00	Himanus, Conrad C.	1 00
Dennick, Joseph	30 00	Hiney, A.	50 00
De Noailles, Vicomte		Hoare, Capt.	10 00
Louis	20 00	James	25 00
Desmond, Timothy	30 00	Holmes & Rainey	20 00
Diamond, Mrs. Mary		Hookey, Anthony	6 00
Catharine	15 00	Hoy, John	2 00
Dougherty, Mrs.	10 00	Hurley, Thomas	20 00
Martin D.	20 00	Imlay & Harper	10 00
Dowling, John	5 00	Ingersoll, Jared [Attor-	
Doyle, John	40 00	ney General of Penn-	
Duffield, Abraham	7 00	sylvania]	30 00
Dugan, —	50 00	Inskeep, John	20 00
Dumoutet, —	25 00	Irvine, James	20 00
Dunn, —, member of		Johnson, John	10 00
the Irish House of Par-		Johnston, Francis [Col-	
liament	20 00	onel and Revolutionary	
Dunn, Daniel	30 00	Officer]	20 00
Durney, Michael	20 00	Jones, Isaac	15 00
Dutilh & Wacksmuth	24 00	Mrs. (Pottsgrove)	15 00
Eck, Mrs. Catharine	100 00	Kean, Roger	30 00
Faulkner, Capt.	10 00	Keen, L. Patrick	1 00
Fearis, Bernard	30 00	Kennedy, Andrew	20 00
Fenno, John	5 00	John	5 00
Ferrall, Luke	30 00	Kenney, Charles	10 00
Patrick	50 00	Thomas	10 00
Thomas	20 00	Knell, Polthes	1 00
Fitzpatrick, Keirin	100 00	Kreen, Henry	1 00
Fitzsimons, Thomas	500 00	Lalor, Dennis	30 00
Flahavan, Roger	50 00	John	60 00
Thomas	20 00	Lapsley, David	10 00
Ford, Mrs.	2 00	Latimer, George	20 00
Fortune, —	20 00	Leahy, Michael	26 67
Nicholas	20 00	Leamy, John	200 00
Walter	10 00	Leiper, Thomas	20 00
Fox, John	5 00	Linehan, Patrick	100 00
Frazier, Arnold	13 33	Long, James	20 00
Fry, Mrs.	10 00	Lynch, James	5 00
Furlong, John	8 00	Madden, Patrick, (besides	
Gallagher, James	200 00	printing work to a con-	
Gallaudet, —	5 00	siderable amount)	50 00
Gill, Peter	100 00	Magee, Robert	10 00
Girard, Stephen	40 00	Magrath, Michael	20 00
Glentworth, James	10 00	Maher, Lawrence	10 00
Graaff, Balser	1 00	Mayer, Nicholas	2 00
Green, Mrs. Eleanor	20 00	Mazurié, James	20 00
Halker, Leonard	1 00	McDermott, John	50 00

McDermott, Mrs. Martin	\$ 50 00	Rossiter, John	\$ 30 00
McEwers, — (Isle of St. Thomas)	10 00	Rudolph, John	100 00
McEwing, Thomas	50 00	Rundle, Richard	30 00
McGinnis, Neale	300 00	Ryan, James	200 00
McGregor, John	14 00	Sanchez, Philip	50 00
McIntire, Michael	2 00	Scravendyke, Peter	40 00
" Patrick	2 00	Seguin, Andrew	4 00
McNeillis, William	10 00	Shaughnessy, John	2 00
Meade, George	50 00	Shaw, Archibald	8 00
Meaney, John	50 00	Shebe, Andony	50
Meeker, Cochran & Co.	10 00	Shortall, Thomas, (besides \$150 00 in lumber)	100 00
Melles, John, and Rather Flar	2 00	Shugart, Simon	9 00
Meredith, Samuel	30 00	Sibert, Conrad	3 00
Miller, James	300 00	Sleahort, —	18 00
" James, Jr.	5 00	Smith, Edward	10 00
Montgomery & Newbold	20 00	" Robert	20 00
Morgan, Benjamin R.	20 00	Smitt, Peter	1 00
Morrell, John	20 00	Snyder, John	22 22
Moylan, Jasper	50 00	" Joseph	25 00
" John	50 00	Stafford, Robert	50 00
Murgatroyd, Thomas	20 00	Sterret, —	50 00
Murphy, James (Isle of St. Thomas)	100 00	Stockdale, Gerald	15 00
Musgrove, Joseph P.	50 00	Summers, Andrew	50 00
Norris, Joseph	1 00	Sweetman, Richard	60 00
Nottmagell, Leopold	30 00	Taggart, John	200 00
Nowlan, Patrick	9 72	Telles, Mrs. Margaret	40 00
Nugent, Edmond	30 00	Toland, Henry	20 00
" George	Town, Thomas	1 00
O'Brien, Michael Morgan	20 00	Tybout, Andrew	20 00
O'Connor, Capt.	10 00	Tansey, Morgan	8 00
O'Hagan, Charles	10 00	Vanuxem, James	20 00
O'Hara, John	10 00	Vaughan, John	30 00
O'Reilly, Thomas	20 00	Viar, Joseph	100 00
Painter, John	1 00	Waln, J. and R.	20 00
Peacan, —, Jr.	20 00	Walsh, John	53 33
" Thomas	30 00	Warwick, Thomas	1 00
" Valentine	100 00	Washington, George, (ex-President)	50 00
Pères [Paris?] Peter [M. D.]	20 00	Waters, Michael	2 00
Pratt, Henry	20 00	" and son, Mrs.	15 00
Preston, —	100 00	Wells, John	10 00
Reilly, Thomas	50 00	Whelen, Israel	30 00
Richardet, Samuel	20 00	Whelan, James	8 00
Robertson, William	1 00	White, Charles	50 00
		" Isaac	1 00

NOTE.—The subscribers number two hundred and forty-six, and the sums subscribed amount to eight thousand five hundred and sixty-seven dollars and two cents.

ALPHABETICAL LIST OF THE PEW HOLDERS, TWO HUNDRED AND THIRTY-FIVE IN NUMBER, OF ST. AUGUSTINE'S CHURCH, PHILADELPHIA, FROM JUNE 7, 1801 TO 1808.

(From the Registers.)

Anderson, Daniel	Cronin, Dennis	Guilleau, Mrs.
Angue, John	Cross, Mrs.	Hammer, Lewis
Ashley, John	Daly, Capt. John	Harison, Charles
Armat, Thomas	Darquey, P.	Harkin [or Harkens],
Baker, Mrs.	De Brie, Mr.	Neal
Barber, Louisa	Delahunt, —	Harrison, C. P.
Barron [or McBarron],	Desauque, Louis	Hartley, Peter
Michael	Desmond, Timothy	Haughey, William
Barry, Commodore Jno.	Divan [or Devan], Wm.	Hays, Lawrence
Barry, Mrs. John	Doran, Michael	Hearn, Edmund
Barry, Patrick	Doyle, Bartholomew	Hickey, John
Beasly, Mr.	Doyle, John	Hickey, Thomas
Beaty, Mrs.	Duffy, Michael	Holland, Hannah
Bedford, John	Duggan, Joseph	Hore, George
Bouvyer, Michael	Duguet, Monsr.	Howling, Patrick
Boyle, Philip	Dumoutet, —	Hudson, Mr.
Brady, Peter	Dunn, Daniel	Hurley, Jr., Thomas
Briggs, Francis	Durney, Michael	Hurley, Sr., Thomas
Briggs, John	Eck, Joseph	Johnston, John
Brown, Mrs.	Ennis, Lawrence	Jones, Isaac (?)
Burke, Captain	Esling, Nicholas	Joyce, Thomas
Burke, Thomas	Fagan, Augustine	Kean, Roger
Butler, Capt. James	Fagan, Mary	Kelly, Hugh
Butler, Michael	Fagan, Michael	Kennedy, John
Byrne, Arthur	Fatio, Don	Laland, Bert
Byrne, Bridget	Fitzsimons, Thomas	Lalor, John
Byrne, Gerald	Flahavan, Mrs.	Leahy, Michael
Byrne, Maurice	Flahavan, Roger	Leamy, John
Byrne, Patrick	Flahavan, Thomas	Lees, Mrs.
Byrne, Redmond	Flannagan, John	Le Favre, Nicholas
Byrne, Terence	Flinn, William	Lewis, William
Callaghan, David	Flood, Matthew	Linehan, Patrick
Carey, Mathew	Fogarty, Thomas	Lloyd, Mrs.
Carr, John	Ford, Mrs.	L'Orange, Louis
Cassiday, Nicholas	Fortune, Daniel	Lynch, James
Cauffmann, Margaret	Fortune, Michael	Magrath, James
Christy, Hugh	Fortune, Nicholas	Magrath, Michael
Clarke, Neal	Fortune, Walter	Maguire, Thomas
Clements, Joseph	Fox, James	Maher, Laurence
Clyne, Mary	Frazer, Andrew	Maher, Pierce
Connoly, Hugh	Gallagher, James	Maitland, William
Connor, Mrs. Agnes	Gallagher, John	Mallon, Patrick
Conry, Thomas	Gallet, Mr.	Malon, James
Conway, Arthur	Garland, John	Malon, Mrs.
Conway, Bernard	Gartland, John	Malone, P.
Conway, Mathias	George, Martin	Mason, Mr.
Corran, Hugh	Gilbert, Thos. Augus-	Maurissy, Cornelius
Cottringer, Garrett	tine	McArthur, Daniel
Coyle, Edward	Green, Mrs. Eleanor	McCaron, Bernard
Cross, Joseph	Groves, Antony	McCormick, John
Cromer, William	Griffin, John	McDermot, John

McDole, James	Peacan, Jr., Thoms	Snyder, John
McGinnis, Neal	Pères, Dr. Peter	Snyder, Thomas
McGowan, James	Perotteau, Basil	Sorin, John
McMullen, George	Peters, John	Spurck, Peter
McNab, James	Rademaker, Mr.	Stafford, Robert
McNeales, William	Rafferty, D.	Strahan, Joseph
McRobbins, Mrs.	Regimenter, William	Suigan, Andrew
McSorley, John	Renaud, Augustine	Sullivan, Jeremiah
Mead, Mr.	Richard, Adam	Taggart, John
Meade, Richard W.	Ritterson, John	Tilton, Mrs.
Meany, John	Rosseter, Dominick	Toner, James
Miller, James	Thomas	Toner, Philip
Miller, Mrs.	Rosseter, Capt. John	Troubat, John
Minguil (?), Benjamin	Ryan, James	Viar, Don Joseph
Montgomery, Mr.	Ryan, Lewis	Vouchai, Mdme.
Moylan, Jasper	Ryan, William	Walsh, John
Moynehan, Maurice	Rudolph, John	Wealsh, James
Mulcahy, William	Scally, Patrick	Whealan, James
Mulligan, Patrick	Scravendyke, Peter	Whelan, Isaac
Murry, Michael	Seguin, Andrew	Whelan, Maurice
Murry, Patrick	Serra, Ann	Whelan, Mrs. (Mau-
Musgrave, J. P.	Shade, Peter	rice ?)
Myers, George	Sheehan, Michael	Whelan, P. E.
Myers, Peter	Shields, William	White, Charles
Nowlan, Patrick	Shortal, Thomas	Wickam, James
Nugent, George	Sicard, Stephen	Wickham, William
O'Connor, Mrs.	Sleahort, William	Wood, Cornelius
Parker, John	Smith, Alexander W.	Ysnarte, Don
Parmentier, Mr.	Smith, John	Zigler, William

LIST OF PEW HOLDERS, TWO HUNDRED AND TWENTY-THREE IN
NUMBER, OF ST. AUGUSTINE'S CHURCH, PHILADELPHIA, FROM
1814 TO 1820.

[NOTE.—The registers for the years 1808 to 1814 are missing.]

Angue, John	Byrne, Gerald	Cunningham, John
Astolfi, Laurence	Byrne, James	Dancé, Simon
Balordo, Philip	Byrne, William	Daly, Capt. John
Barry, Patrick	Carey, Mathew	Davis, Mrs.
Basely, Mr.	Carrol, Walter	DéAngelis Giacinto
Bateson, Mr.	Cauffmann, Margaret	Decosta, Mr.
Bernard, John	Christy, Hugh	Desauque, Louis
Bernard, Mary	Clarke, Eneas	Desilver, Joseph
Bogan, John	Clinet, James	Desmond, Timothy
Bolou, Mdme.	Coleman, Thomas	Develin, Fernando
Borie, John J.	Collins, Peter	Donath, Stephen
Boyle, Bartholomew	Cooper, Mr.	Donnegan, Thomas
Brady, Bartholomew	Conway —	Donnelly, Ann
Brady, Laurence	Conway, Bernard	Donnelly, Eleanor
Brady, Patrick	Corrigan, Peter	Donnoly, Nicholas
Brown, Mrs.	Coy, Maris	Doran, Michael
Bryan, James	Craft, Mrs. John C.	Dornan, Bernard
Burke, Thomas	Cragg, Mrs. Rose	Dougherty, Hugh
Byrne, Eleanor	Cross, Mrs.	Dougherty, William

- Duff, Mrs. Elizabeth
 Duff, John
 Duffey, Michael
 Duffield, Edward
 Ducoign, P.
 Dugan, Joseph
 Dumas, Mr.
 Dumoutet, Mrs.
 Edwards, Thomas
 Ennis, Cornelius
 Ewing, Robert
 Fagan, Michael
 Figaro, John
 Finn, Stephen
 Finour, George
 Flinn, Robert
 Fortune, George
 Fortune, Walter
 Frazer, Antony
 Fougeray, René
 Fow, Mrs.
 Fox, James
 Fox, John
 Gartland, John
 Geoghegan, Mr.
 Groves, Antony
 Guilleau, Mrs.
 Hall, John
 Hammel, Henry H.
 Hammer, Lewis
 Harkins, Neal
 Harrison, Francis
 Harrison, William
 Hearn, Antony
 Hoffman, Gaspar
 Hookey, Antony, Sr.
 Hookey, Antony, Jr.
 Hughes, John
 Hurley, Thomas, Jr.
 Hurley, Thomas, Sr.
 Jacob, Mrs.
 Jacques, Elen J.
 Kaim, Mrs.
 Kane, Alexander
 Kelly, Mrs.
 Kennedy, John
 Kenny, James
 Lacombe, —
 Lacy, Edward
 Lalor, John
 Laplante, Lewis E.
 Lechler, George
 Lewis, Francis
 Linehan, James
 Long, James
 L'Orange, Louis
- Love, — M. D.
 Lloyd, Mrs.
 Luhn, Jacob
 Lynch, Hannah
 Lyons, Mrs.
 Maison, John A.
 Maitland, Thomas
 Malon, Mrs.
 Manae (?), Mrs.
 Mandeville, Henry
 Mark, John
 Martin, John
 Martine, Fanny
 Martin, Thomas
 Matthews, Capt. John
 Mazurie, James J.
 McArann, Mr.
 McCormick, Philip
 McCreedy, Bernard
 McDermott, Mrs. Catharine
 McDonough, Charles
 McDonough, Charles
 McDonough, William
 McEwin, Patrick
 McGawley, James
 McGill, Michael
 McGinnis, Margaret
 McGowan, James
 McGowan, Patrick
 McGrath, Michael
 McGuire, John
 McGuire, Michael
 McGuire, Thomas
 McKenny, James
 McLeran, Duncan
 McNeil, Thomas
 McNulty, Eneas
 McNulty, Hugh
 McQuaide, Felix
 Meade, Richard
 Miller, Adam
 Miller, William
 Molloy, Nicholas
 Monroe, Peter
 Montgomery, Mrs.
 Mulligan, Patrick
 Murphy, John
 Nagle, James
 Nagle, Michael
 Newland, Margaret
 Nugent, George
 O'Brien, Daniel
 O'Brien, James
 O'Connor, Nicholas
 O'Connor, Petre
- O'Donnel, Mrs.
 O'Mealy, Patrick
 Page, Joanna
 Pères, M. D. Peter
 Parker, John
 Parmentier, Mr.
 Peterson, John
 Phillip, Peter
 Pichetti, Andrew
 Quin, Charles
 Rebel, Mrs. Hannah
 Reily, Bernard
 Reily, Luke
 Reily, Patrick
 Reily, Paul
 Reily, Philip
 Richards, Adam
 Richardson, Mr. C. A.
 Ritterson, John
 Rouvert, Mr.
 Ryan, James
 Ryan, Lewis
 Sarmiento, Don
 Saville, John
 Scally, Patrick
 Scanlon, Patrick
 Scanlon, William
 Scot, William
 Seguin, Andrew
 Shade, Peter
 Sharkey, John
 Sheridan, Bernard
 Sicard, Stephen
 Simmons, Rosanna
 Smith, James
 Smith, Philip
 Smith, William
 Smith, William
 Snyder, Elizabeth
 Snyder, General
 Jaggart, Mrs. C.
 Tanguy, John
 Thibaut, Mdme.
 Tisdall, Charles
 Tracy, Hugh
 Troubat, John
 Vernou, Elizabeth
 Wade, John
 Ward, Charles
 Warnock, William
 Waters, Thomas
 Whelan, William
 White, Charles
 Williamson, Michael

REGISTERS OF ST. AUGUSTINE'S CHURCH.

SELECTIONS FROM THE MARRIAGE AND BAPTISMAL REGISTERS OF
ST. AUGUSTINE'S CHURCH, PHILADELPHIA, PA.

NOTE I.—For brevity's sake the officiating clergymen are named in these selections by their last names only. Their full names are : Thomas Matthew Carr, Philip Stafford, George Staunton, William C., Nicholas, and James O'Donnell, Michael Hurley, and Thomas Kyle, Augustinians ; Thomas Flynn, Trappist, and Henry Doyle, Thomas Heyden, Samuel Sutherland Cooper, John O'Reilly, and Edward F. Mayne, seculars.

NOTE II.—The names are given also of all those who are registered as witnesses or god-parents.

MARRIAGES.

Mulcahy—Green. 1801, October 20, by Dr. Carr, O.S.A., William Mulcahy to Margaret Green ; the witnesses were Patrick Linehan, Gerald Byrne, John Taggart and others.

[This is the first marriage recorded in St. Augustine's Church.]

Maher—Burns. 1803, January 11, by the same, Pierce Maher to Eleanor Burns ; the witnesses were Mathew Carey, Raymund Byrne, and others.

Campbell—Stuart. 1803, August 16, by the same, James Campbell to Jane Stuart ; the witnesses were John Hauffman, Robert Campbell, Teresa Care, Peter N. Dorey, and T. G. Agez.

Sartori—Woofouin. 1804, March 8, by Fr. Stafford, O.S.A., at Lambertton, N. J., John Baptist Sartori (Italian) to Mary M. Henrietta l'Official de Woofouin, born in Hispaniola [St. Domingo], of Maria[?] Basil l'Official and N. Salnave ; the witnesses were N. Belleville[?], Rostignol de Grandmont, Ls. Grand Dulteüilh, and Louis Rostignolth.

Hudson—Byrne. 1804, April 1, by Dr. Carr, O.S.A., Henry Edward Hudson [M. D.] to Bridget Byrne ; the witnesses were Patrick Byrne, James Malon, and others.

Sulauze—Beauveau. 1804, June 28, by Dr. Hurley, O.S.A., John Claude Sulauze to Susanna Rose Beauveau ; the witness was John Baptist Serezin.

Fagioli—Ellis. 1805, April 23, by Dr. Carr, O.S.A., at Trenton, N. J., Lawrence Fagioli to Mary Magdalen Ellis [baptized the same day] ; the witnesses were John Baptist Sartori and Mary Magdalen Woofoin.

Fagan—O'Brien. 1805, May 28, by the same, Michael Fagan to Elizabeth O'Brien ; the witnesses were James and John Gallagher.

Whelan—Clark. 1805, June 9, by the same, Pierce Whelan to Catharine Clark (widow) ; the witnesses were John and Benjamin Cross.

McGee—Corbett. 1805, August 24, by the same, James McGee to Martha Corbett ; the witnesses were James Bradley and Philip McRevy.

- Guibert—Sulauze. 1807, September 12, by Dr. Hurley, O.S.A., Elias Guibert to Susanna Rose Sulauze [widow, see above, 1804, June 28]; the witnesses were G. B. Gabalde, Peter Lacombe, and Teresa Care.
- Borie—Beauveau. 1808, February 12, by the same, John Joseph Borie, Jr., to Sophie Beauveau; the witnesses were Peter Lacombe and Peter Latapié.
- Lucas—Carrell. 1810, February 15, by the same, Fielding Lucas [publisher, of Baltimore, Md.] to Elizabeth Carrell; the witnesses were Thomas Hurley, Daniel Carrell, and others.
- Laborde—Richard. 1812, February 28, by the same, John Francis Laborde to Mary Victoria Richard; the witnesses were John Joseph Borie and Margaret Byrne.
- James—Rose. 1813, June 13, by Dr. Carr, O.S.A., John James (colored) to Mary Rose (colored); the witnesses were Samuel Cooper and Hannah Rebel.
- Hoskins—Girard. 1813, September 9, by Dr. Hurley, O.S.A., John Hoskins to Catharine Girard; the witnesses were John Valle and daughter.
- Reynoldi—Beauveau. 1814, June 12, by the same, John Reynoldi [Rainoldi?] to Emily Beauveau; the witnesses were John Borie and Eliza Januarius.
- Bernadou—Fontaine. 1814, December 24, by Dr. Carr, O.S.A., John Baptist Bernadou to Henrietta Fontaine; the witnesses were Peter Lacombe and Germain Combes.
- Meade—Lucas. 1815, March 12, by the same, David P. Meade to Lydia Lucas (widow); the witnesses were Hannah Rebel and Mary Gartland.
- Priestman—Dumoutet. 1815, June 17, by the same, William Priestman to Emma Dumoutet; the witnesses were Rev. M. Hurley, William Priestman, and William O'Brien.
- Lallemand—Girard. 1817, October 28, by the same, Henri Dominique Lallemand to Henriette Maria Girard; the witnesses were Stephen Girard, Joseph Bonaparte, [Count de Survilliers, ex-king of Naples and Spain], Marshal Emanuel Count de Grouchy, General Charles Lallemand [one of Napoleon's soldiers], and Mesdames Carpentier and Georges.
- Bache—Abadie. 1818, May 28, by Dr. Hurley, O.S.A., Franklin Bache to Aglaie Dabadie [perhaps better d'Abadie]; the witnesses were William Duane, Hartman Bache, and Edward Cox.
- Hookey—Shoemaker. 1818, October 25, by Dr. Carr, O.S.A., Antony Hookey to Mary Shoemaker; the witnesses were John James Shoemaker and Elizabeth Hookey.
- Carey—Leslie. 1819, January 21, by Dr. Hurley, O.S.A., Henry C. Carey to Martha Leslie (Protestant); the witnesses were Mathew Carey, Isaac Lea, and Thomas Jefferson Leslie.

- Koecher—Donath. 1819, February 22, by the same, Leonard Koecher to Mary Donath; the witnesses were Joseph Donath, Sr., Joseph Donath, Jr., and John Ruvert.
- Ewing—Davis. 1820, November 2, by the same, Robert Ewing [afterwards Sheriff of Philadelphia] to Sarah Y. Davis; the witnesses were Joseph White, Thomas Hurley, and Anna Clark.
- Taney—Hurley. 1821, February 1, by the same, Augustus Taney [brother of Roger Brooke Taney, Chief Justice of the United States] to Catharine Hurley [half-sister to the officiating priest]; the witnesses were Mathew Carey, William Carey, William Hawkins and Patrick Byrne.
- Lea—Carey. 1821, February 6, by the same, Isaac Lea to Frances Anna Carey [daughter of Mathew Carey, the publisher]; the witnesses were Mathew Carey, Henry Carey, and Samuel Bell.
- Laguerenne—Beauveau. 1821, June 5, by Fr. Doyle, Peter Louis Laguerenne to Eliza Helen Beauveau; the witnesses were John A. Dutilh and E. J. Guieu.
- Meade—Nice. 1821, November 29, by Dr. Hurley, O.S.A., Robert Meade to Elizabeth Nice [maiden name Holcomb]; the witnesses were Francis Redon and John Reilly.
- Peale—Laforgue. 1822, October 10, by Fr. Heyden, Titian [Rembrandt] Peale to Elizabeth Laforgue.
- Baird—Carey. 1822, November 19, by the same, Thomas Baird to Elizabeth C. Carey; the witnesses were Henry C. Carey, John Diamond and Thomas [Diamond?].
- Chamberlain—Hookey. 1824, May 30, by Dr. Hurley, O.S.A., William Chamberlain to Elizabeth Hookey; the witnesses were James Power and Mary Sneeringer.
- Tucker—Carroll. 1824, December 23, by the same, Aaron B. Tucker [M. D.] to Elizabeth Henrietta Carroll; the witnesses were Charles Carroll [of Carrollton, Md.], Samuel Chew, Joseph Cabot, Samuel Tucker, Harriet and Louisa Carroll, and Susanna and Juliana Nicklin.
- Russell—Kelly. 1827, September 6, by the same, John Russell to Hannah Kelly; the witnesses were Dennis Kelly [of Haverford, Delaware County, father of the bride], Eugene Cummiskey [the publisher] and Mary McAnulty.
- Beauveau—Vernou. 1828, May 29, by the same, John Beauveau to Louise Catharine Vernou; the witnesses were John Vernou and wife.
- McElroy—Repplier. 1828, October 8, by the same, Archibald McElroy to Sophia M. Repplier; the witnesses were John George Repplier, Cochran Forbes, Elizabeth O. Betts, Elizabeth Nagle and Mary Ann Coleman.
- Edwards—Whelan. 1829, February 10, by the same, George Edwards

- to Elizabeth Whelan ; the witnesses were Thomas Edwards, Catharine and William Whelan, and Samuel Wood.
- Clarke—Lallemand. 1829, June 30, by the same, John Y. Clarke to Henrietta Maria Lallemand [maiden name Girard] ; the witnesses were E. D. Whitney, James G. Clarke, Adelaide Segoigne, and Jane Carter.
- Pêtre—De Lois. 1830, April 15, by Fr. W. O'Donnell, O.S.A., Alphonse Pêtre to Marie Françoise De Lois ; the witness was John Mitchell.
- McElhone—Lawton. 1830, June 26, by Dr. Hurley, O.S.A., James McElhone to Rebecca Lawton ; the witnesses were Dennis Lawton, James Tuomy, and Elizabeth Rogers.
- Streeper—Fletcher. 1830, August 26, by Fr. N. O'Donnell, O.S.A., Leonard B. Streeper to Elizabeth Fletcher ; the witnesses were Margaret Streeper and William Bell.
- McGrath—Gill. 1830, December 1, by Dr. Hurley, O.S.A., Thomas McGrath to Mary Gill ; the witnesses were John Dickens and Bridget Trenor.
- Keating—Hart. 1831, June 7, by the same, Philip Keating to Margaret Hart ; the witnesses were Thomas Keating and Bridget Trenor.
- Kelly—Kelly. 1831, June 20, by the same, Charles Kelly to Margaret Kelly ; the witnesses were Dennis Kelly [of Haverford, Delaware County, father of the bride], Mary, Cornelius, William, Margaret, and Ann Kelly, and Mary Hurley.
- Scravendyke—Whelan. 1831, July 25, by the same, John Scravendyke to Lucy Gertrude Whelan ; the witnesses were Joseph Donath, Rev. John Hughes [afterwards Archbishop of New York], Susan Whelan, and Peter Scravendyke.
- Ryan—Duke. 1831, August 21, by Fr. W. O'Donnell, O.S.A., Antony Ryan to Mary Duke ; the witnesses were Bernard and Catharine Duke.
- McCawley—Priestman. 1832, May 10, by Dr. Hurley, O.S.A., John McCawley to Emma Priestman [maiden name Dumoutet] ; the witnesses were William J. Birch and John E. Destouet.
- Cross—Hurley. 1832, July 10, by the same, Benjamin Cross [the celebrated musician] to Mary Hurley [half-sister to the officiating priest] ; the witnesses were Rev. John Hughes [afterwards Archbishop of New York], Samuel Jackson, M. D., and George Carrell.
- Archer—Corcoran. 1833, February 12, by the same, Pierce Archer to Juliana Corkran [should read Judith Elizabeth Corcoran] ; the witnesses were William Murphy and Catharine O'Leary.
- White—Hurley. 1833, April 23, by the same, Ambrose White [of Baltimore, Md.] to Mary Hurley [niece of Dr. Hurley, O.S.A.] ; the witnesses were Basil Elder, Jr., Edward Lucas, and Mary White.
- Newland—Colgan. 1834, June 12, by the same, William Newland [musician] to Sarah Colgan ; the witnesses were — Woolrich and Catharine Colgan.

- Bedloe—Holland. 1834, December 24, by the same, Thomas Bedlow [better, Bedloe] to [Anna Holland].
- Rudolph—Lloyd. 1836, January 7, by the same, John Rudolph [merchant, and organist of St. Mary's Church] to Jane Abeel Lloyd [daughter of Thomas Lloyd, author]; the witnesses were Mary, Elizabeth and Hannah Lloyd [sisters of the bride], Charles Mackie, and at least five hundred others.
- Donnelly—Bloomer. 1838, May 24, by Fr. J. O'Donnell, O.S.A., Peter Donnelly to Anna Bloomer; the witnesses were John Boyland and Thomas [Boyland?].

BAPTISMS.

- Amabili. 1801, October 18, by Dr. Carr, O.S.A., Emily Frances Brasier, born at Philadelphia, April 18, 1799, of Claude Amabili and Elizabeth Peyrusse La Fleur; the god-parents were Joseph Ludovic Gaschet De Lisle and Mary Peyrusse La Fleur, for Francis Philippon and Mary Maux Peyrusse La Fleur.
- [This is the first baptism recorded at St. Augustine's Church.]
- Girard. 1801, December 1, by Fr. Staunton, O.S.A., Caroline Eugenie, born at Burlington, N. J., June 20, 1797, and Henrietta Maria Girard, born at the same place, June 21, 1799, of John Girard and Eleanor; the god-parents of Caroline were Remi La Toche and Eugenie Howard, and of Henrietta, Francis Bourgeois and Marie Bourgeois.
- Peale. 1803, November 20, by the same, Augusta Virginia, born at Reading, near London (England), daughter of Rembrandt Peale (Protestant) and Eleanor Mary; her god-parents were Nicholas Barrabino and Julia Guennetau.
- Sourin. 1804, April 3, by Fr. Flynn, James, born March 19, 1804, of John Soran [better, Sourin] and Bridget Carr [niece of Dr. Carr, O. S. A.]; the god-mother was Bridget Byrne. [This James was brother of the venerable Father Edward J. Sourin, S.J.]
- Montgomery. 1805, February 2, by Fr. Staunton, conditionally, Rachel Montgomery, adult.
- Ellis. 1805, April 23, at Trenton, N. J., by Dr. Carr, O.S.A., Mary Magdalen Ellis; her god-parents were John Baptist Sartori and Mary Magdalen Woofoin. [Mary Magdalen Ellis was married the same day to Lawrence Fagioli.]
- Fagan. 1805, July 2, by the same, the ceremonies of baptism were supplied over Margaret, born May 5, 1805, and privately baptized on May 10, daughter of Nicholas Fagan and Mary Walsh. [Nicholas Fagan was the architect and builder of St. Augustine's Church, and Mary Walsh was daughter of Captain John Walsh, lumber merchant.]
- Hudson. 1805, July 21, by the same, Mary Catharine, born July 6, 1805, of Henry Edward Hudson [M.D.] (Protestant) and Bridget Byrne.

- Borie. 1806, March 20, by the same, Mary Francis Borie, born September 6, 1805; her god-parents were Fs. Laborde and Aurora Corneille.
- Albright. 1806, May 8, by the same, Jacob, born at Philadelphia, April 8, 1806, of Frederic Albright and Mary Talbot (Protestant); his god-father was Jeremiah O'Sullivan.
- Gartland. 1806, November 11, by the same, John, born at Philadelphia, October 31, 1806, of John Gartland and Mary Murphy; his god-parents were Edward and Mary Harland.
- Albright. 1808, February 14, by Dr. Hurley, O.S.A., Peter, born January 11, 1808, of the same parents as Jacob, above; his god-parents were Louis and Catharine Hammer. [Among the "Native Americans" concerned in the destruction of St. Augustine's Church, in 1844, was Colonel Peter Albright; he led the riot at St. Michael's Church, in Kensington, and exulted that the record of his Catholic baptism was destroyed at St. Augustine's. But the awful judgment of God on authors of sacrilege is as evident in Philadelphia as elsewhere. Colonel Albright died soon after, very wretchedly, in an oyster-cellar; his brother Jacob perished at a fire, and his widow and daughter were drowned in the Delaware River, January 26, 1856. The record of his baptism still lives. See Shea's "History of the Catholic Church," N. Y., 1857, p. 257.]
- Cross. 1808, May 24, by the same, conditionally, Sarah Ann Cross; her god-mother was — Baker.
- Cross. 1808, August 3, by the same, conditionally, Robert, born September 27, 1795, Joseph, born October 3, 1798, Mary, born May 28, 1800, and Charles, born August 8, 1803, of John Cross and Elizabeth Baker. [These were brothers and sister of Benjamin Cross, the musician.]
- Longstreth. 1809, January 27, by the same, Catharine Anna, born December 3, 1808, of William Longstreth (Protestant) and Mary Rudolph; her god-father was John Soares. [Mary Rudolph was a daughter of John Rudolph, merchant, and organist at St. Mary's.]
- Hurley. 1809, June 18, by the same, Mary [his half-sister], born June 10, 1809, of Thomas Hurley and Mary Rogers; her god-parents were Thomas Hurley, Jr., and Anna Carrell.
- Borie. 1810, September 13, by the same, Adolph Edward [afterwards Secretary of the Navy under President Grant], born November 24, 1809, of John Joseph Borie and Sophie Beauveau; his god-parents were Francis Laborde and Susanna Guibert, for Emily Beauveau.
- Da Costa. 1810, November 11, by the same, Mary Ann, born October 13, 1810, of Charles Da Costa and Anna Bayard (Protestant); her god-parents were James Meade and Elizabeth Da Costa.
- Hurley. 1811, February 17, by the same, Louis Neil [his nephew], born February 6, 1811, of Thomas Hurley, Jr., and Anna Louisa Carrell; his god-parents were the minister and Eleanor Maher.

- Jordan. 1811, September 22, by Dr. Carr, O.S.A., Henry, born at Philadelphia, September 17, 1811, of Patrick Jordan and Susanna Evans; his god-father was Charles Doyle.
- Cross. 1811, November 17, by Dr. Hurley, O.S.A., John Talbot, born October 19, 1811, of Benjamin Cross [musician] and Elizabeth Beatty [error for Betagh]; his god-parents were John and Sarah Cross.
- Hurley. 1812, May 26, by the same, Edward H. [his half-brother], born April 30, 1812, of Thomas Hurley and Mary Rogers; his god-parents were the minister and Mary Carrell.
- Da Costa. 1812, September 9, by the same, Charles Da Costa, born August 17, 1812, of Charles and Anna (as above); his god-mother was Anna Powel.
- Longstreth. 1812, November 6, by Dr. Carr, O.S.A., John Rudolph Longstreth, born August 19, 1812, of William and Mary (as above); his god-father was John O'Connor.
- Hurley. 1812, November 29, by Dr. Hurley, O.S.A., Elizabeth Lucas Hurley [his niece], born November 3, 1812, of Thomas and Anna (as above); her god-parents were Thomas Hurley, Sr., and Mary Carrell, Sr.
- Cross. 1814, April 24, by Dr. Carr, O.S.A., Thomas Betagh Cross, born at Philadelphia, April 2, 1814, of Benjamin and Elizabeth (as above); his god-parents were John and Sarah Cross.
- Hurley. 1814, October 4, by Dr. Hurley, O.S.A., Mary Hurley [his niece], born August 23, 1814, of Thomas and Anna (as above); her god-parents were John Carrell and Elizabeth Lucas.
- Lucas. 1814, October 4, by the same, John Carrell, born September 10, 1814, of Fielding Lucas [publisher in Baltimore, Md.] and Elizabeth Carrell; his god-parents were Thomas Hurley, Jr., and wife.
- Longstreth. 1814, October 7, by Dr. Carr, O.S.A., George [Rudolph], born August 16, 1814, of William Longstreth and Mary (as above); his god-parents were Bernard Fearis and Julia Groves.
- Borie. 1816, June 4, by Dr. Hurley, O.S.A., Sophie Elizabeth, born December 29, 1813; Emily Mary, born November 24, 1811, and Charles Beauveau Borie, born December 26, 1814, of John Joseph Borie and Sophie (as above); the god-parents of Sophie were Napoleon Louis Borie and Elizabeth Beauveau; of Emily, — Guibert, for Peter Cedie, and Emily Rainoldi; and of Charles, Charles Pomez, for Napoleon Louis Borie, and Mary Beauveau.
- Hurley. 1817, January 2, by the same, Thomas [his nephew], born October 17, 1816, of Thomas Hurley and Anna (as above); his god-parents were John Carrell, Jr., and Catharine Hurley.
- Singerly. 1817, July 7, by the same, George Washington, born May 24, 1817, of George Singerly and Catharine Morooney; his god-mother was Catharine Hadder.
- Hurley. 1818, March 15, by the same, Anna Louisa [his niece], born

- November 23, 1817, of Thomas Hurley and Anna (as above); her god-parents were William Hawkins and Mary Carrell.
- Borie. 1819, June 3, by the same, Charles Louis, born January 6, 1819, of John Joseph Borie and Sophie (as above); his god-parents were Louis Borie and Emily Rainoldi.
- Albright. 1819, June 6, by the same, Emily, born February 23, 1819, of Frederic Albright and Mary (as above); her god-mother was ——— Albright.
- Frenaye. ²²1820, February 21, by the same, Mary Jane Henrietta Cora, born February 22, 1819, of Peter Frenaye and Henrietta Elizabeth Gibson (Protestant); her god-parents were Henry Bartholemy Himely and Marie Jeanne Devaure.
- Hurley. 1820, June 14, by the same, John Carrell, born September 28, 1819; and 1821, July 16, Michael [his nephews], born December 12, 1820, of Thomas Hurley and Anna (as above).
- Hookey. 1820, July 16, by the same, George Shoemaker, born June 13, 1820, of Anthony Hookey and Mary Shoemaker; his god-parents were Christian and Elizabeth Shoemaker.
- Da Costa. 1820, November 19, by the same, Louisa Augusta, born October 25, 1820, of Raymund Da Costa and Susette Berard; her god-parents were Augustus Aspinette and wife.
- Ewing. 1821, November 17, by the same, John Davis, born August 18 1821, of Robert Ewing [afterwards Sheriff of Philadelphia] and Sarah Y. Davis (Protestant); his god-parents were Thomas Hurley and Elizabeth J. Davis.
- Lea. 1822, March 6, by the same, Mathew Carey, born December 30, 1821, of Isaac Lea (Protestant) and Frances Anna Carey [daughter of Mathew Carey, the publisher]; the god-parents were Mathew and Bridget Carey.
- Hurley. 1822, March 27, by the same, Eleanor Mary [his niece], born December 24, 1821, of Thomas Hurley and Anna (as above); her god-parents were William and Eleanor Carrell.
- Lallemand. 1823, April 6, by the same, Caroline Adelaide Stephanie Girard, born August 27, 1819, of Henri Dominique Lallemand and Henriette Marie Girard; the god-parents were Stephen Girard and Adelaide Segoigne.
- Peale. 1823, August 13, by the same, Bertrand, born —, of Titian [Rembrandt] Peale and Elizabeth Laforgue; the god-parents were Louis and Mary Leforgue.
- Gillingham. 1823, September 1, by Fr. Cooper, Joseph Horace, born June 8, 1822, of Edwin Gillingham and Elizabeth Clemens; the god-mother was Mary Lloyd.
- Borie. 1823, September 19, by Dr. Hurley, O.S.A., Mary, born February 21, 1821, and Peter Henry, born April 7, 1823, of John Joseph Borie and Sophie (as above); the god-parents of Mary were John

- Theodore Laguerenne and Mary Louise Beauveau; and of Peter Henry, Peter Louis Laguerenne and wife.
- Laguerenne. 1823, September 19, by the same, Mary Adele, born August 13, 1823, of Peter Louis Laguerenne and Elizabeth Helen Beauveau; her god-parents were John Joseph Borie and wife.
- Hurley. 1823, November 20, by the same, Catharine [his niece], born August 14, 1823, of Thomas Hurley and Anna (as above); her god-parents were John Carrell, Sr., and Sarah Cauffman.
- Peale. 1825, September 2, by the same, Mary Florida, born July 22, 1825, of Titian [Rembrandt] Peale and Elizabeth (as above); the god-parents were Louis and Mary Laforgue.
- Tucker. 1826, May 4, by the same, Henrietta Sophia, born September 18, 1825, of Abner B. Tucker [M.D.] and Elizabeth Henrietta Carroll; the god-parents were Charles Carroll, Jr., John Muynie (?) and Henrietta Carroll.
- Borie. 1826, July 10, by the same, Elizabeth, born April 18, 1825, of John Joseph Borie and Sophie (as above); the god-parents were Adolph and Emily Borie.
- Bayard. 1826, July 17, by the same, Mary Louisa, born — 18, 1822, Caroline, born September 25, 1824, and Elizabeth, born July 7, 1826, of James Bayard and Mary Carroll [daughter of Charles Carroll, of Carrollton, Md.]; the god-mother of Mary Louisa was Louisa Carroll, of Caroline, Henrietta Carroll, and of Elizabeth, Elizabeth Tucker. [The baptism of Elizabeth is recorded for the 7th of July, but this seems to be an error.]
- Peale. 1827, July 2, by Fr. Mayne, Cybelia, born May 18, 1827, of Titian [Rembrandt] Peale and Elizabeth (as above); the god-parents were Louis Laforgue and Anna McNally.
- Bernadou. 1828, October 4, by Dr. Hurley, O.S.A., Frances Adelaide, born February 12, 1828, of John Bernadou and Henrietta Fontaine; her god-parents were Francis Houard (?) and Eloise Bernadou.
- Murdock. 1828, December 31, by the same, Mary, born December 3, 1828, of George D. Murdock and Frances Harrison; the god-mother was Mary Lloyd.
- Peale. 1829, September 6, by the same, John Godman, born July 27, 1829, of Titian [Rembrandt] Peale and Elizabeth (as above); the god-parents were Louis and Mary Laforgue.
- Borie. 1830, February 27, by the same, Louisa, born March 22, 1828, of John Joseph Borie and Sophie (as above); the god-parents were John C. B. Borie and Sophie Elizabeth.
- Edwards. 1830, April 15, by the same, Rosalie, born February 16, 1830, of George Edwards and Elizabeth R. Whelan; her god-parents were Rev. John Hughes [afterwards Archbishop of New York] and Lucy Whelan.
- Pizzini. 1831, June 12, by Fr. N. O'Donnell, O.S.A., Angelo Francesco,

- born May 22, 1831, of Antonio Pizzini and Catarina Malliotti; the god-parents were Joseph Oliveri and Anna Clarke.
- Borie. 1831, July 24, by Dr. Hurley, O.S.A., John Joseph, born December 20, 1830, of John Joseph Borie and Sophie (as above); the god-mother was Emily Rainoldi.
- Bernadou. 1831, November 24, by the same, Napoleon George Washington, born February 22, 1830, of John Bernadou and Henrietta (as above); the god-parents were Napoleon Helié and Henrietta Bernadou.
- McElhone. 1832, April 22, by Fr. N. O'Donnell, O.S.A., John, born April 19, 1832, of James McElhone and Rebecca Lawton; his god-parents were John Regan and Ellen Lawton. [John McElhone is now chief stenographer in the House of Representatives at Washington.]
- Cross. 1833, May 8, by Dr. Hurley, O.S.A., Michael Hurley [his nephew], born April 13, 1833, of Benjamin Cross and Mary (as above); his god-parents were the minister and Sarah Thibault.
- Borie. 1834, May 12, by the same, Josephine Louisa, born March 8, 1834, of John Joseph Borie and Sophie (as above); her god-parents were Charles and Margaret Borie.
- Ewing. 1834, June 24, by the same, Thomas, born March 24, 1834, of Robert Ewing and Rebecca Smith; the god-parents were Rev. John Hughes [afterwards Archbishop of New York] and Helen Wiseman.
- Meade. 1834, August 31, by the same, Sarah Ann, born August 12, 1834, of James Meade and Mary Matthews; her god-parents were Dennis Collins and Bridget Cahill.
- Cross. 1834, December 7, by the same, Mary [his niece], born October 31, 1834, of Benjamin Cross and Mary (as above); her god-parents were Francis Thibault and Catharine Taney.
- Murdock. 1835, September 7, by Fr. N. O'Donnell, O.S.A., Emma, born July 10, 1835, of George D. Murdock and Frances (as above); her god-mother was Mary Lloyd.
- Newland. 1835, September 29, by Dr. Hurley, O.S.A., Mary Ann, born September 20, 1835, of William Newland [musician] and Sarah Colligan [error for Colgan]; her god-parents were John Murray and Jane Cole.
- Cross. 1836, October 9, by the same, Edward [his nephew], born September 11, 1836, of Benjamin Cross and Mary (as above); his god-parents were Francis Thibault (for Edward Hurley) and Elizabeth Cross.
- Luciani. 1837, June 12, by Fr. N. O'Donnell, O.S.A., Pasquale Paolo, born January 16, 1837, of Pasquale Luciani and Rose Wently; his god-father was the minister.
- Morris. 1837, July 24, by Fr. O'Reilly, William Bicknel, born —, of Robert Morris (Protestant) and Amanda Miller; his god-mother was Malinda Bicknel.

- Augustin. 1838, October 1, by Fr. J. O'Donnell, O.S.A., Francis Timothy, born October 1, 1838, of Francis Augustin and Henrietta Luciani; his god-mother was Maria Luciani.
- Archer. 1838, October 31, by the same, Pierce Ambrose, born September 28, 1838, of Pierce Archer and Judith [Elizabeth] Corcoran; his god-parents were Patrick Carroll and Catharine Archer.
- Bedloe. 1839, March 2, by the same, Thomas, born January 30, 1839, of Thomas Bedloe and Anna Holland; his god-mother was Anna Robinson.
- Abel. 1839, June 24, by the same, William Childs, born March 24, 1839, of Isaac Abel and Martha Quigg; his god-father was Philip McCormick.
- Eagle. 1839, September 5, by Fr. Kyle, O.S.A., Emma Maud, born —, 1839, of Stephen Eagle and Elizabeth Quest; her god-parents were Dominic Eagle and Caroline Hossin (?).

NOTE.—Besides the foregoing, the following names are frequently met in the register, namely:

Lambert, Le Breton, De la Croix, Brasier, Champenois, Condé, Lamburié, Montague, Guesnard, Belair, Devereux, Pettit, Andrade, Tarrascon, Cooper, Bournanville, Chevalier, Parmentier, Bogia, Sartori, Guignon, Rebel, De Silver, Dumoutet, Coste, Lefevre, Fitzsimons, Oram, Wickham, Trueman, Gibbons, Pierce, Snyder, Hamilton, Hedges, Donath, Latapié, L'Orange, Vernou, Bouvier, Streeper, Clement, Ewing, and Lloyd.



ST. PETER'S CHURCH,

WILMINGTON, DEL.

[The Registers open 1797 ; the Church was founded in 1816.]

The following items of interest were taken from the registers of baptisms and marriages of St. Peter's Church, Wilmington, Delaware, the 20th October, 1885, by a member of the American Catholic Historical Society :

The earliest registries, now extant, belonging to this mission, are all in one book, headed as follows : "Registres de L'Église Catholique de la Ville de Wilmington, État de la Delaware, Amérique."

Up to 1804, the entries are all in French. The earliest one recorded is a baptism, as follows : "1796, August 18th, by Rev. Etienne Faure, a French priest, deputed pastor by Rt. Rev. John Carroll, bishop of Baltimore." The sponsors were Jean Garésché du Rocher, I. P. Garésché and M. V. M. Garésché.

1797, April 14th, is the earliest record of the Dupont family. I have preserved the old-fashioned way of spelling their name. The entry runs as follows : (date as above) Baptized by Rev. Etienne Faure, minister, Marie Françoise Jeanne Louise Angelique, born August 25th, 1795, at Wilmington, of Pierre Henry du Pont de Gault, of San Domingo, and Marie Catherine Elizabeth, both refugees.

1797, March 26th, Rev. P. Bauduy administers baptism. I suppose he, too, was a refugee from San Domingo. The name Bauduy is frequently met in the early registries.

1797, November 5th, a baptism at which the sponsors were Alexandre François Bretton Deschappelles, Eulalie Bretton Deschappelles, Bauduy Bretton Deschappelles, Bretton Deschappelles Bauday, J [ohn] Keating.

179—, is a marriage between Francis Breuil, in business at Philadelphia, and Jeanne Vidal.

1797 [?], October 15th, baptized, Marie Michel, twenty years old, a negress of the Mandingo tribe, formerly slave of Mr. Lally de la Neuville, of San Domingo, but now freed in reward for her faithful services. The god-mother was Elizabeth Garésché.

1797, December 11th, married, by Rev. Etienne Faure, John Keating, son of Valentine Keating and Sarah Creagh, born at Limerick, (368)

Ireland, to Eulalie Victoire Mathurine Claudine Bretton Deschapelles.
[Before many witnesses.]

1798, April 15th, baptized, Pierre Marie Jean Elie Auguste, son of Pierre Henry Dupont de Gault and Marie Catherine Elizabeth Vienot de Vaublanc.

1798, April 15th, baptism of the daughter of Basile d'Orbigny, refugee from the western part of San Domingo.

1799, November 10th, a baptism by Rev. ——— Cibot, "vice-prefect apostolic and superior-general of the missions of the northern part of San Domingo, a refugee and pastor of Wilmington by appointment of Bishop Carroll." [This Rev. ——— Cibot was at St. Peter's Church, Baltimore, 1794, April 5th, where he signs the registries.] The god-parents were Jerome and John Keating.

1800, June —, married, by the same, James Devinney [Irish] and Mary Winterbottom [English]; witnesses, John Keating and John McGurk.

[From 1804, August 5th, to 1834, the entries in the register are all, with few exceptions, in one and the same hand, and apparently copies. Father Patrick Kenny, the rector, enters a few of the records; the others seem to have been written by a clerk.]

1810, August 17th, a baptism by Rev. Francis Xavier Brosius.

1814, September 29, baptism of Mark, son of James Willcox and Eliza Orn, born 1814, August 24, at Concord Hundred, Delaware county, Pa. [The book of registries, at page 13, is headed "Westchester, Chester county, Pa.," and the first entry is dated August 5, 1804.]

1800, February 2, a marriage contracted February 9, 1794, before a Protestant minister, is validated by Rev. John Rosseter, O.S.A.

1800, February 10, a marriage by Rev. Matthew Carr, O.S.A. [Dr. Carr signs himself as "*curé de la paroisse de Ste. Marie de Philadelphie et Vicaire Général de Monseigneur l'Eveque de Baltimore.*"]

From February 2, to April 19, Fathers Rosseter and Carr sign all registries.

1815, March —, the baptism of Anna Caroline, daughter of Outerbridge Horsey, "senator in Congress."

1818, September 13, baptism of Anne, born August 31, 1818, at Du Planty's mill, in Christiana Hundred, Brandywine, New Castle county, of John McDermott and Rosanna McCusker. [This was the first baptism administered in St. Peter's Church, Wilmington.]

1824, a baptism by Rev. Patrick Duffy, of Emmittsburg, Md.

1829, February 11, a baptism by Rev. Bernard Keenan, of Lancaster, Pa., sponsor Rev. Terence Donoghoe.

1829, May 31, a baptism by Rev. George Aloysius Carrell, afterwards bishop of Covington.

1832, April 22, a baptism by Rev. T [homas?] R. Butler.

1834, December 7, a baptism by Rev. Patrick Reilly, successor to Rev. P. Kenny.

1838, May 27, a baptism by Rev. Peter Richard Kenrick [afterward archbishop of St. Louis].

1835, April 22, is the earliest record of confirmation administered in this church. The prelate officiating was Rt. Rev. Francis Patrick Kenrick. In 1838, May 29 [or 27], he administered confirmation the second time, and in 1840, June 14, the third time.

The early dead of this mission lie in the graveyard of the now desolate church of St. Mary, at Coffee Run, a few miles out of Wilmington.

In the yard adjoining St. Peter's Church are many gravestones, the most of them broken and the inscriptions unreadable. The earliest date I could make out was "1810, April 17(?), of Marie Adelaide Morin —, born at Mt. Pleasant, in the Isle of S. Domingo, 1780, and died at Wilmington;" the next earliest is 1810, December 10, of "Margaret, daughter of — Dougherty, aged 16 years and — months," and the third is "1811, August 9, of John Plunkett."

I here give the number of baptisms and marriages as I found them summed up in the registers. The totals are given in the register for only a few years. They are, for

1800	marriages	10
1801-2-3	"	[missing]
1804	"	1
1805	"	1
1806	"	6
1807	"	1
1808	"	3
1809	"	6
1810	"	2
		<hr/>
		30

The baptisms, for

1804 (dating from August 5)	4
1805	43
1806	35
	<hr/>
	82

On the first page of the oldest register is a memorandum, in very old handwriting, of a suggestive and singular character. It runs thus, without a word of comment to tell what it means; here it is:

"Rev. Mr. McGuire's father, John McGuire, lived before the Revolution near Chester Co. poor house, Brandywine, and withdrew from there with the British on their retreat. John McGuire's brother Andrew settled in Londonderry township, Chester Co., died about 15 years ago, and left issue James, John, George, Mary, Susan, all living in same place, first cousins to the above Rev. Mr. McGuire of Quebec.

[Dated and signed.]

"June 1st, 1823. PATRICK KENNY."

Among the many curious old papers shown me, on the occasion of my visit to St. Peter's, by the Rt. Rev. Bishop Becker and the Rev. Father Kiely, was one of which I took only a condensed copy. The document in full is a draft of what was meant to be a lease of land, and is dated "1795, March 5," but is unsigned. The parties to the contract were "Rev. Robert Molyneux of George Town on the Pottomac in the State of Maryland and Arthur McGough of Newcastle County, Pa."; the lease was to run ten years, and the yearly rent to be 26£ 5s. Pennsylvania currency; the property was of 208 acres, lying in Mill Creek Hundred, and had been deeded, January 17, 1772, by Samuel Lysle to Rev. John Lewis, of St. Mary's Co., Md. Father Molyneux, to whom it descended in line of title, now rents it to McGough, under ten conditions. These are substantially that McGough shall board the clergyman of the district, if the bishop wishes, in a suitable manner, viz.: "lodging, Table, Candle light, Fire, washing, mending of Cloathes (*sic*), Taking care of his horse, furnishing him with plenty of grass, Hay and 17 bushels of Oats yearly," and all for 25£ 6s. a year (days of absence to be counted out); also, that McGough shall "plant an apple orchard with trees 25 feet apart," fence all the property, plant one lot with chestnut or other timber at 10 feet apart, and allow one acre for a church and burying-ground, &c., &c.

T. C. M.



OLD ST. PETER'S CHURCH, BALTIMORE, MD.

OPENED IN 1782.

The following is a transcript from the registries of Old St. Peter's church, Baltimore, the first place of Catholic worship opened in that city, made by a member of the American Catholic Historical Society.

The Church of St. Peter's apparently was opened in 1782, the registries beginning with that year. This church has disappeared long ago, its site now being occupied by "Calvert Hall;" the registries—all in excellent condition and most carefully looked after—are kept at the Cathedral, where they were shown to the writer of this by the rector, Rev. Thomas S. Lee.

The following items I have copied from the registries, viz.: "1782, December 25th, baptism of Mary Treaner, born November 8th, 1782, by Rev. Charles Sewall." This is the earliest record of a baptism appearing on the registries, and is followed by the marriage, "1783, April 20th, of Peter Gerard to Magdalen Momillon, and of Cosme Constant Milleret to Mary Ann Granger; witnessed by Rev. Charles Sewall." The earliest record in the marriage registry.

From 1782, December 25th [the earliest date], to 1793, May 20th, all the entries in the registries are in one and the same hand, and at the end is the following certification, viz.: "I, Francis Beeston, priest and rector of St. Peter's, Baltimore, certify that the preceding pages have been faithfully transcribed from the original register kept by my predecessor, Rev. Mr. Charles Sewall; also that no regular register of marriages was kept before the said Sewall's time."

The "original register" mentioned above is lost. I now add, from the registries, the names of priests ministering the sacraments, whose signatures appear there with their earliest entry, viz.:

1782 to 1793 (as above), Rev. Charles Sewall, rector.

1792, November 5, Rev. Francis Xavier Brosius.

1793, May 20, Rev. Francis Beeston, second rector.

1794, April 5, a marriage by Rev. ——— Cibot, who signs himself

"Pastor of Cape François and apostolic prefect of San Domingo."

1794, June 22 and 29, Rev. F. X. Brosius signs the marriage registry as "priest of Conewago."

REGISTERS OF OLD ST. PETER'S CHURCH, BALTIMORE. 373

- 1795, June 12 and 21, Rev. William Du Bourg (afterwards bishop of New Orleans).
 1795, August 26 and 29, Rev. F. X. Brosius signs the marriage register.
 1797, February 28, Rev. Fred. Cæs. Reuter.
 1797, May 14, Rev. John Floyd.
 1798, June 13, Rev. John Tessier.
 1799, February 5, Rev. Gregory Kellhoffer.
 1800, May 29, Rev. John Francis Moranvillé.
 1800, July 3, Rev. Marcel Guillaume Pasquet de Leyde, "priest and former almoner of the government and of the general hospital of Port-au-Prince, in San Domingo, now exile and missionary at St. Ignatius', in Harford Co." [Md].
 1800, August 7, Rev. Angadrème Le Mercier, "rector of St. John's in Savannah, Georgia."
 1802, November 18, Rev. Peter Babade.
 1803, June 9, Rev. John Dubois (afterwards bishop).
 1803, December 27, Rev. Nicholas Zocchi.
 1804, September 20, Rev. F. X. Brosius.
 1807, April 15, Rev. Wm. Du Bourg.
 1808, May 12, Rev. Nicholas Mertz, "pastor of St. John's."
 1809, December 31, Rev. Enoch Fenwick, "rector *vice* Rev. F. Beeston."
 1810, June 23, Rev. Matthew O'Brien.

I have found the following totals for the years noted in the registrie
 They are, for

1782-93	marriages . .	[figures wanting]
1794	"	63
1795	"	60
1796	"	71
1797	"	41
1798	"	60
1799	"	53
1800	"	57
1801	"	52
1802-8	"	[figures wanting]
1809	"	39
1810	"	33

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ST. PATRICK'S CHURCH,

BALTIMORE, MD.

FOUNDED 1805.

The following is a transcript from the registries of St. Patrick's Church, at Fell's Point, Baltimore, Md., the second Catholic place of worship opened in that city, made by a member of the American Catholic Historical Society, July 22, 1886.

St. Patrick's was founded in 1805, apparently, as the registries open in 1806, and was incorporated January 30, 1807, with

JOHN FRANCIS MORANVILLÉ, *President*,
PATRICK BENNET,
EDWARD HAGTHROP,
GARRET PRENDERVILL,
JAMES CLONEY,
CHARLES FEINOUR,
THOMAS CONWAY, *Secretary*,

as officers and members of the Board of Trustees.

The books of registries, from 1806 to 1823, are three—two of baptisms, marriages and deaths, and one of the minutes of the trustees' meetings. They are all in good condition, neatly written, well bound, and carefully kept. The entries in all three books are in English, except a few in French. There is no mention, so far as noticed, of the Sacrament of Confirmation having been given at this church.

The following are the priests whose names are met in the registries, with the date of their first entry, viz.:

- 1st—Rev. John Francis Moranvillé, January 10, 1806.
- 2d—Rev. Peter Babade, January 27, 1811.
- 3d—Rev. C. Woutters, April 4, 1814.
- 4th—Rev. Nicholas Kerney, April 14, 1818.
- 5th—Rev. J [ohn?] Hickey, August 15, 1819.
- 6th—Rev. J. O'Brien, November 6, 1819.

[Father Moranvillé invariably signs his name with the accent on the final letter, as given above. Father Babade frequently officiated in Philadelphia, his name appearing on the books of registries at St. Augustine's (Fourth street) in 1807-8-20.]

The first record is a marriage, dated 1806, January 10th, of John Fene-
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gan, lawful son of John Fenegan and Mary, and Rosetta Neary, lawful daughter of Peter Neary and Mary, and signed "Moranvillé past. of St. Patrick's church."

The first burial, dated 1806, January 15, is a child eight days old, daughter of Victoire, a free mulatto woman.

The first baptism, dated 1806, January 19, is Joseph, lawful son of Joseph Ryly [Reilly?] and Mary, born September 19, 1805.

Father Moranvillé, who alone signs the registries up to the coming of Father Babade, signs himself variously, as a rule merely "Moranvillé," and occasionally as "J. F.," or "J. Fr.," or "J. Francis," or "John Fr." Moranvillé. In 1806, July 1, he subscribes his name as "pastor of Fell's Point."

The number of baptisms, etc., for each year, is very carefully given in the handwriting of Fr. Moranvillé at the end of each year's registries. The returns by years are as follows:

	BAPTISMS.	MARRIAGES.	BURIALS.
1806	68	18	26
1807	87	17	28
1808	77	13	45
1809	82	27	25
1810	94	23	37
1811	104	17	50
1812	123	14	45
1813	100	13	44
1814	122	9	53
1815	91	18	48
1816	133	23	60
1817	144	25	79
1818	110	24	86
1819	109	14	181
1820	104	19	84
1821	126	19	149
1822	121	30	183
1823	99*	19	110
Total,	<u>1894</u>	<u>342</u>	<u>1333</u>

* A marginal note states that some baptisms for this year are not recorded.

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ERRATA.

The editors, desiring to make this volume as nearly perfect as possible, here note the errors, most of them not very serious, detected since the sheets have come from the press:

Page 9, second line of Article I. of By-laws, for "February" substitute "March." This is an error of the original record which has recently been officially corrected by the Society.

Page 23, sixth line, for "Ridgeway" read "Ridgway."

Page 27, tenth line from bottom, and elsewhere, for "Matthew" Carey) read "Mathew."

Page 29, fourteenth line from bottom, for "1835" read "1834." Also note that the Father Egan mentioned at the foot of the same page was not the Bishop of Philadelphia, but his nephew, Rev. Michael De Burgo Egan, at one time President of Mt. St. Mary's College, Emmitsburg, Md.

Page 30, fifth line, omit the words in parenthesis, "one apparently a caricature."

The statement made on page 83, that in 1752 the title of old St. Joseph's, Philadelphia, was in the name of a Jesuit, is withdrawn, subsequent examination showing the date of the record to be 1781.

Page 89, third line of second paragraph, and elsewhere, for "Moranvillers" read "Moranvillé." This mistake is Gaillardin's.

Page 108, third line from bottom, for "Hayden" read "Heyden."

Page 127, eighth line of second paragraph, and elsewhere, for "Rositer" read "Rosseter."

Lest a statement made on the middle of page 133, and repeated on page 137, may mislead the reader, we venture to suggest that Mr. Esling does not refer to the general restoration of the Society of Jesus, which did not take place until August 7th, 1814, but to an arrangement peculiar to the United States.

Middle of page 141, for "French," as applied to Father Brosius, substitute "German."

Page 167, near end of first paragraph, for "Kerin" (Fitzpatrick) read "Keirin;" for "Neal Ginnis" read "Neale McGennis," and for (John) "Taggart" read "Taggart."

Page 181, seventh line from bottom, for "Villa Nova" read "Villanova."

Page 189, sixth line, and wherever else the name occurs, for "Donahoe" read "Donaghoe."

Middle of page 195, for (Patrick) "Burns" read "Byrne;" and same page, sixth line from bottom, for "———" after 1829, substitute "June 30."

Page 196, tenth line, for "Mary Louisa Caroline, daughter," read "Mary Louisa and Caroline, daughters;" and about the middle of the same page, where mention is made of those confirmed in 1844, for "one hundred and three" read "one hundred and thirty-three."

Page 198, seventh line (of text) from bottom, for "Huneker" read "Hunneker;" and in the following line for "Roland" read "Boland."

Page 204, first line of figures, for "\$13,000" read "\$13,020."

About the middle of page 206, and several times afterwards, for "Hartnett" read "Harnett."

Page 208, opposite year 1827, after "M. Egan," omit "[Franciscan."

Page 252, in first line of note, for "inserton" read "insertion."

Page 350, in fourth line of note, for "abreviatins" read "abbreviations;" and in the key, for "Mater, mother," after "M," read "Matrina, god-mother."

Page 351, for "Bond, I. B.," read "Bond, J. B.;" and for "Cemegys" read "Comegys."

Page 352, for (Dutilh and) "Wacksmuth" read "Wachsmuth;" for "Hall, I.," read "Hall, J.;" for "Hawthorne" (Thomas) read "Hawthorn;" for "Madden" (Patrick) read "Maddan," and for "\$50," after "Hiney, A.," read "\$30."

Page 353, for "McGinnis" (Neale) read "McGennis;" and for "Warwick" (Thomas) read "Warwich."

Page 355, in first list, insert "McGowran, Maria;" for "McNeales" (William) read "McNealis," and for (Montgomery) "Mr." read "Mrs."

On page 356, the typesetter has dealt unfairly with "O'Connor, Peter," and "Taggart, Mrs. C."

In the list of marriages and that of baptisms at St. Augustine's Church there are a few variations from the original, such as "Rostignol de" for "Rostignolde;" "De Lois" for "D'lois;" "Bourgeois" for "Bourgoeis." Besides these please note :

Page 358, tenth line, for "Thamas" (Hurley) read "Thomas."

Page 359, tenth line, omit "William Carey."

Page 360, fourteenth line from bottom, for William J. Birch" read "William Y. Birch."

Page 361, fifth line of baptisms, for "Mary" (Maux) read "Anna."

Page 362, first line, for "Francis" (Borie) read "Frances."

Page 364, eleventh line, for "Bartholemy" read "Barthlemy;" and in the seventh line from the bottom, for "Leforgue" read "Laforgue."

Page 368, eleventh line, for "I. P." (Garésché) read "J. P.;" in the tenth line from the bottom, for "Deschappels" read "Deschapelles," and for "Bauday" read "Bauduy."

Page 369, sixth line from the bottom, for "Donoghoe" read "Donaghoe."

ADDENDUM.

Mr. Francis X. Reuss, furnishes the following additions to the "key" to St. Joseph's Registers printed on page 350 :

Bapt. priv.—Baptizatus privatim, (had been) baptized privately.

Cer. sup.—Ceremoniis suppletis, baptismal ceremonies supplied subsequently.

C. C.—Catholici, Catholics.

Gem.—Gemelli, twins.

H. A.—Hujus anni, of this year, as well as hoc anno, in this year.

P. P.—Patrini, god-parents.

Sp. and ss.—Sponsor, sponsores : god-father, god-parents.

T. T.—Testes, witnesses.

M.—Most frequently matrina, god-mother, rather than mater, mother.



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